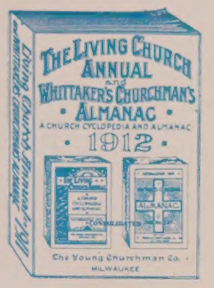
RevL M Robinson 31oct11
5000 Woodland Ave

The Living Church

Christmas Number 1911



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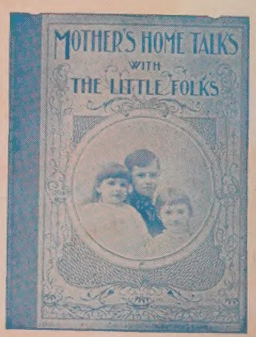

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The Living Church

VOL. XLVI. MILWAUKEE, WISCONSIN.—DECEMBER 23, 1911. NO. 8

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on the subject, will carefully discriminate between supporting the principle of arbitration and supporting the pending treaties. And earnestly do we hope that the Senate will have the good sense to refuse to be a party to the enunciation of the principle involved in the Sulzer resolutions, even though that principle should be diplomatically expressed; and also will return the treaties to the State department for the further study and amendment which they so eminently require.

THE death of Albert St. John Chambrè, Priest, Doctor in Divinity, for twenty-seven years rector of St. Anne's, Lowell, Mass., deprives the Church Militant of a gallant and ever faithful warrior, with a sword of keenest steel, the eye of a champion, and the heart of a child. Born in England, of an ancient Norman house, chaplain in the army during the Civil War, converted to the Catholic Faith in maturity, he devoted the best traditions of chivalrous courage to maintaining what he had received. It was largely due to him that the Massachusetts Church Union was established. He never flinched, at whatever cost, from uncompromising resistance to infidelity, within the Church or outside. He bore griefs that would have crushed common men; and all who knew him as he was, loved and honored him. Strength and sweetness were blended in him marvelously.

Death of Rev. Dr. Chambrè

May he have light and peace for his eternal portion!

WIDE circulation having been given by press dispatches to a report that the rector of St. John the Evangelist's, St. Paul, had made an announcement in regard to weddings, to the effect that he would not officiate at any such "unless the women present wore more clothes," we find that no such announcement was made, nor has the subject even been referred to by the rector in any public or private way, by announcement, interview, or otherwise.

St. Paul Report Contradicted

Once more the old-time caution is illustrated: *Don't take your view of Church matters from the secular press!*

ANSWERS TO CORRESPONDENTS

CATHOLIC PRIEST.—(1) The office known as Benediction of the Blessed Sacrament is intended to signify the blessing of the people from Almighty God direct rather than through the ministration of the priest.—(2) It is purely Roman and has no legal standing in any Anglican national Church. It is traced only to the sixteenth century, but we cannot say where it originated.—(3) The House of Bishops has ruled that the office is not lawful in our churches, and it would at least be a question whether any Bishop has authority to license it. Whether so or not, we know of no Anglican Bishop who has done so. We cannot give a list of churches where the office is used.—(4) The office would not, in our judgment, imply belief in Transubstantiation—viewing that term as the philosophical theory that is rejected in our Articles.—(5) Any eucharistic hymns would be appropriate if the office were to be used.—(6) The office is purely Roman and in no sense Catholic.—(7) A priest does not require his Bishop's consent to assume the eucharistic vestments.

A. C.—A little book, *Anti-Christian Cults*, by the Rev. A. H. Barrington, treats of Theosophy. Published by The Young Churchman Co., Milwaukee, 55 cents.

D. MILLAR.—We learn that *Teaching of the Church of England*, etc., by Girdlestone, Moule, and Drury, is published by Longmans, Green & Co. at 40 cents.

A SUBSCRIBER.—We have no definite information concerning the Society of St. Cuthbert.

THE BARGAIN

"The values are something remarkable. New, fresh goods.
A genuine sacrifice by the manufacturer."

She rips the seam with impatient hand,
The bargain dress upon her knee,
And mocks the work that at need's command
Thin fingers shaped so feverishly.

"This fold's not straight; that sleeve is long!
Do the careless creatures *never* try?"
Ah, injured lady, not theirs the wrong;
They barter Life that you may buy.

In the treasure fair from the crowded store
That caught your eye by its soft display,
Do you seek for trace of a craftsman's lore
When its makers starved at their toil each day?

You play like a child with a pleasant toy
With pence that divide the live and dead.
The price you save is the price of joy!
The price they earn is the price of bread!

THEODORA BATES COGSWELL.

TRAVEL PICTURES

X.

MUNICH is as different from Nuremberg as Milan from Siena, or Cleveland from Charleston; though the differences are not precisely parallel. Nuremberg is mediæval; Munich is modern. Nuremberg is Gothic; Munich (except the Liebfrauenkirche and the Rathaus) is Italian Renaissance chiefly. Nuremberg clusters round a fortress, hill-enthroned; Munich spreads widely over a plateau, with palaces and art galleries for its central structures. Nuremberg is essentially German; Munich is dominantly cosmopolitan. I like them both; but Nuremberg far more. Nuremberg lends itself to poetry; witness Longfellow's exquisite verses. Munich is a field for fiction; as, for examples, *Harry Lorrequer* and *Tower of Ivory*. The American and English colonies in Munich are very large: students of music, painting, science; families living

BAVARIA STATUE, MUNICH.

abroad so that the children may learn foreign languages; others attracted by the lower cost of living; some few deliberately expatriated as a matter of preference. There are also American and English churches, our own worshipping in rented quarters pleasantly equipped, the English congregation in a new church recently erected. Both do excellent work religiously and socially; but one must regret that the priest of the English church published an appeal for money in American newspapers, entirely ignoring the American church and giving (inadvertently, perhaps) the impression that the sole responsibility for English-speaking Churchmen in Munich was his.

It is the fashion, I believe, to admire the vast buildings in Italian style which fill Munich's streets; but I must admit that they seemed to me cold, depressing, and out of place as absurdly as a formal Italian garden is in Connecticut. Something that smacks of the soil is far better; and the glorious new Rathaus, or the fine old Cathedral of Our Dear Lady (so the happy German and Dutch phrase always puts it) are worth them all. I shall not forget a High Mass at the Cathedral, followed by a Procession of the Blessed Sacrament, a class of first communicants attending. There was an earnest, eloquent ser-

mon first of all—not a bad plan, that, and quite general on the Continent. The great church was crowded to the doors; and the service following was so reverent, so unhurried, so decorously magnifical, that one felt quite at home and scarcely noted that the words were Latin. It might have been St. Mary the Virgin's or St. Clement's. Roman Catholicism in Bavaria is not what it is in Rome, or in Spain, or even in America. It is strange how what we like best comes so often our way. As I was searching for a place in the dense crowd, a beautiful English child appeared by my side, carrying Athelstan Riley's *Guide to High Mass Abroad,* and accompanied by an older companion. I had seen her at breakfast, in the *"Englischer Hof"*; and it was a delight to find seats together and whisper explanations of all that was happening in the service. She was far lovelier, in her childish innocence and piety, than any saint shining there resplendent in the niches; and I hope she said a little prayer for her friend of that morning hour who knelt by her side.

I do not mean to take you with me through the great Munich galleries. Filled with treasures, they are nevertheless soul-wearying by their super-abundance. A walk through the English Garden is far more refreshing, or a stroll through the park on the other side of the city, beyond the colossal "Bavaria" that stands majestic before the Hall of Fame. I never saw a great bronze statue to equal it. At the other extreme of art is the delicious little *Buberlbrunnen,* where a naked small boy spatters water into the face of a beaming satyr, only to have it squirted back at him—a perpetual joke in bronze, worth a hundred of our frock-coated, creased-trousered, rigidly erect "statesmen" standing uncomfortably on pedestals in public squares.

MUNICH CATHEDRAL.

ONE IS SCARCELY conscious of any transition as he crosses the Bavarian frontier into Austrian territory. The customs examination is a courteous formality (what a pity we are so low in the scale of civilization on that point!) and, except for the difference in uniforms, it would all seem German-land alike. And yet there are many differences, even in accent and architecture; while the Modernist Bavarian ecclesiastic, still mindful of Döllinger and the days when scholarship was not held incompatible with orthodoxy, is a long way removed from his ultra-reactionary Austrian neighbour, Jesuit-trained most likely. The heads of the states are not unlike; the wonderful nonagenarian Regent in Bavaria, King in all but name, and Kaiser Franz Josef, youthful still in his eighties, both beloved by their people. But the House of Wittelsbach seems vastly more popular than the Hapsburg-Lorrainers to-day; and the people in Munich seem to have a very real affection and respect for all their royalties, such as Vienna knows not. It was interesting, by the way, to see the gracious, sensible-looking elderly woman, Mary of Modena-Este, mother of the Bavarian heir, Prince Rupert, who by right of blood is legitimately Queen of Great Britain, as Mary III. and IV. Naturally, I am a Republican of the Progressive wing; but I can a little sympathize with a charming Andalusian friend, who is honorary president of Spain's largest Republican club but avows a Carlist preference for Don Jaimè over Don Alfonso: "I do not care for kings at all; but if one must have them, I want the legitimate rather than the intruded. Legitimacy stands for principle, not expediency."

IT WAS at Linz that I first slept under the *Kaiserliche-Königliche* flag. A clean, bright city of fifty thousand it is, on either side the Danube, with dismantled fortifications, a queer baroque Trinity column in its chief square, and a lovely green mountain overhanging, crowned by a pilgrimage church. From its terrace, in the glorious moonlight, the valley outspread below was like fairyland; and even the merrily romping children hushed as they looked down where the lights twinkled. At Linz, too, I first encountered Austrian courtesy: when I descended from the train, all the porters and hotel servants uncovered and bent to right angles; and the tram-conductor did the same as he took my bag and carried it to a vacant place. Even the policemen were deferential; and the handsome young army officers were all smiling and friendly. Ruskin, lover of Italy, said once, in the days before Italian freedom, that no spot of earth was ever happier because of Austrian rule. But I think he forgot Austria itself; it seems a very happy land, and I want to know it better.

IT IS A DAY'S SAIL from Linz down the Danube to Vienna. One makes an early start, on a clean little steamer with good accommodations and excellent food; and the day is all too short, so full is it of unmixed delight.

There are rich meadows coming down to the river's edge; cultivated fields where women in bright peasant-dress share the labour with their men-folk; steepling crags surmounted by castles that outdo the Rhine in picturesque beauty; clean little towns washing their feet in the stream; forests that must be surviving fragments of the great Teutonic Wood; ample modern châteaux with princely names attached: and a constant come-and-go of interesting people from every class. It is a veritable kinemacolor picture, where one sits at ease in the open air and rejoices. The only drop of bitter in my sweet was the presence of an American party: eight girls, two matrons, one man; all loud, nasal, obstreperous, gum-chewing, unappreciative, conversing of fashions and best selling fiction, ignorant of the language and the history of the land they were traversing, ridiculing all they did not understand. The women wore ear-rings and hobble-skirts; they should have been on a hotel veranda along the New Jersey coast, playing bridge. A dear old Austrian priest who had made friends with me, on his way

to a week's retreat at a famous Benedictine monastery, looked at them wondering:

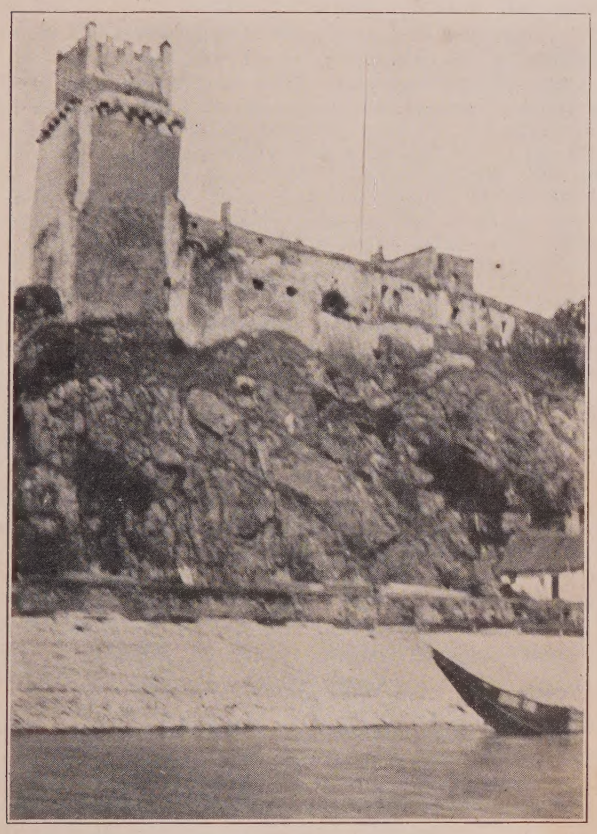
"Are those fellow country people of yours?" he questioned.

"Yes," I replied, "but of the baser sort, not typical Americans."

I hope he believed me; at any rate he blessed me when we touched at his destination, and sought a blessing in return. May both be granted!

In mid-afternoon we passed Dürnstein, a survival of the early middle age, with a magnificent castle still in good preservation, whose walls come down from its crag almost to the stream. There, so the legend says, Richard Coeur de Lion was concealed by the Archduke of Austria on his way home from the Crusade, until Blondel's patient devotion discovered him and made his ransom possible. Some critics discredit the tale: but it is beautiful enough to be true.

A far cry from Dürnstein to the Château Gaillard, where the great Plantagenet met his death-wound! What school-boy



DÜRNSTEIN.

who ever read his Scott dutifully, however, but thinks of Richard as an immortal delight?

The sun was sinking when we reached the picturesque, wooded heights above Vienna; and it was quite dark when the steamer docked. But five minutes later, as I jolted in a fiacre through the multitudinous lights of the Volks-Prater, past the Prater-Stern, and over into the Stefansplatz, I realized that one of the world's greatest capitals was reached at last. Merry voices sounded everywhere, music echoed from a myriad cafés, the streets were thronged with gay crowds far brighter than those on the rather depressing boulevards of Paris; and I found myself humming a Strauss waltz, remembered from undergraduate days, in a swift infection of the spirit of Vienna.

PRESBYTER IGNOTUS.

"HAVE SEEN A GREAT LIGHT"

"The people that walked in darkness have seen a great light" (Is. 9:2).

Like the darkness of the night on Judah's hills,
Like the veiling of the sun o'er Calvary's Tree,
The fall of man obscured his God
In the garden tragedy.

When angel host, with glory, heaven fills,
And star replies to sage's "Where is He?"
Then, man again beholds his Lord
In the cave Nativity. F. E. A.

ENGLISH ARCHBISHOPS PROTEST AGAINST DISESTABLISHMENT IN WALES

And Protest is also made by Churchmen who are Liberal in Politics

SERIOUS INFRACTIONS OF PUBLIC MORALS ARE PRESENTED

Movement to Counteract Socialist Anti-Religious Sunday Schools

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, December 5, 1911

THE following important Appeal on the Government's attack on the Church in Wales has been issued by the Archbishops of Canterbury and York:

"It is officially announced that the Government will next year introduce a Bill to Disestablish and Disendow the Church in Wales. We have no reason to doubt that it will correspond to the Bill introduced in 1909.

"We regard it as our duty to call upon Churchmen throughout the land, and upon all who have at heart the religious life of the people, to consider carefully what such a declaration means. The measure which is announced would, if carried, cripple for generations to come the religious usefulness of the poorest and most ancient part of the National Church. It would in Wales take away forever the immemorial legal right now possessed by every citizen in Great Britain to the ministrations of his parish clergy. It would press with special severity upon the poor. Tithe would be paid as before; indeed its payment would probably be more strictly exacted, but it would be turned from religious to secular uses. The Cathedrals and parish churches would be left to the Disestablished Church, but without any, save the slenderest remainder, of the funds dedicated to their maintenance and to the payment of the ministry carried on within their walls. And all this crippling of religious activity and service would take place at a time when by universal admission the Ministry of the Church, notwithstanding mistakes and inadequacies past and present, is being discharged with efficiency, devotion, and zeal, and when the needs and dangers of the time call for the strengthening, not the weakening, of the spiritual forces of the nation. We do not believe that the people of England and Wales deliberately desire thus to hamper and thwart their oldest and foremost agency for good. We believe that many people, perhaps most people, have never realized the grave character of such an act or the consequences which must ensue.

"In the highest and deepest sense neither the life of the Church in Wales nor its mission to the Welsh people is in danger, for these are independent of any Act of Parliament. To the claim which they make upon us we should in any case strive to be faithful. But besides the sacred mission given to us from on high, we have inherited, in the system of our Church's life and in the funds entrusted to our use, the opportunity for its due fulfilment. It is this trust which is threatened. We are bound in honor to defend it.

"We call, therefore, for deliberate and fair-minded study of the facts. Though our pulpits should be kept free from these contentions, we hope that in every parish means will be taken to bring the truth home to the minds and consciences of all. We call for steady and persistent prayer that Divine guidance and the spirit of wisdom and understanding, of counsel and strength, may be given to us all at a momentous crisis in our national life. And if, as we firmly believe, study and prayer make plain the reality of the peril with which we are confronted, we call upon Christian men and women everywhere to render impossible the accomplishment of an act so disastrous to the religious life and well-being of the country.

RANDALL CANTUAR:
COSMO EBOR:

November 28, 1911."

The day on which the Primates' Appeal was issued, the Archbishop of Canterbury, presiding at a meeting of the Canterbury Diocesan Committee for Church Instruction and Defence held at Maidstone, in Kent, said that he cared far more about making an appeal to the religious conscience of the people of this country than to the political conscience, because that was a matter, though it had its political side, "which cut right deep down into the religious life of the people." And they made their appeal on behalf of "the oldest institution in the land, far older than the Monarchy." Of course, the real life and spirit and soul of the Church in Wales were safe from any possibility of being robbed. "Whatever the changes or chances of political life, never let it be said that Churchmen maintained that the Church itself would be destroyed." It might be said that what they called "establishment" was largely a matter of sentiment, but matters of sentiment had told more than anything else in the history of the world upon the people's life for good things

or for bad. The Archbishop also referred to the effect of Disendowment.

At a meeting of Churchmen who are Liberal in politics, held at the Church house to consider the proposed Welsh Bill, the following resolution was proposed and carried:

"That this meeting of those Liberals who actively supported the Liberal Government in December, 1910, taking into consideration the intention of the Government to introduce a Bill to disestablish the Church in Wales, protests, as contrary to Liberal principles, against any proposal which would (1) inhibit the four dioceses of Wales from being represented in the Provincial Synod of Canterbury; (2) would interfere with and prescribe for the Government of those dioceses in the future; (3) would alienate to secular uses the ancient endowments which were given to the Church for spiritual purposes."

Movements to Raise Public Morals

A conference on "Public Morals in Relation to Race-Regeneration," convened by the Bishop of Durham (President of the National Council of Public Morals), has been held in the Jerusalem Chamber, Westminster Abbey. The Bishop of Durham, who presided, moved a resolution, which was adopted, urging in effect that the Church and the various religious bodies, the Legislature, the Press, and those who direct the education of the young, should make increased efforts for the protection of Motherhood, the permanent care of the mentally defective, the education of the nation's adolescents for parenthood, the purification of public amusements, and the wider diffusion of wholesome literature for the reading of youth.

LADY WILLOUGHBY DE BROOKS, speaking on "The Case of Adolescence," said that a great number of girls got into trouble by their amazing ignorance of the laws of nature. These laws should be explained, decently and reverently, by parents or family physicians. MR. JOHN MURRAY, the publisher, introduced the subject of poisonous literature. He declared he saw no promise of practical good in a censorship of literature. Good might result if they could get a *consensus* of editors who would agree never to mention defiling books. The police might do a great deal in regard to the worst class of literature. MR. ST. LOE STRACHEY, editor of the *Spectator*, agreed that a censorship was not possible, and if it were, it would be undesirable. But he claimed the right, as an honest tradesman, not to disseminate unsuitable literature by advertising or reviewing it, and he was not going to be driven from that position by the accusation that he was setting up a censorship. The poisonous element was contrary to the genius of English literature.

Almost simultaneously with the meeting of the above conference a London Magistrate has sent a book-seller to prison for nine months for unlawfully selling an improper book to a detective of Scotland Yard, and for having procured other similar books.

The Dean of St. Paul's (Dr. Inge), presiding at a lecture by Principal Forsyth on "Marriage; its Ethics and Religon," at Holborn Hall, deprecated the tone of modern literature. During the Victorian Age they had reason to be very proud of the purity and high moral tone of their higher literature. Now he feared they could no longer be proud. Even novelists of established reputation—those who ought to be above suspicion of pandering to the lower tastes of their readers—had fallen into the habit of introducing into their novels some story of seduction or adultery, so that, for his own part, he never bought a new novel because he feared he would be compelled to read some such stuff as that. He was certain some protest ought to be made against this progressive demoralization of their literature, for when people read books upon the transgressions of marriage they must take a lighter view of it, and so become demoralized.

Lectures Given to S. S. Teachers

The Director of the Bishop of London's Sunday School Council (the Rev. H. A. Lester), has during the past month been delivering courses of lectures on "The Principles of Education as Applied to Sunday School Teaching," at five different centers in the diocese, and over 2,000 Sunday school teachers have enrolled themselves as students. The lectures will continue until about the middle of December, and a further set will begin about the end of January. The lectures are being repeated in a number of smaller centers.

Children's Non-Socialistic League

Lord Ancaster, president of the Children's Non-Socialist League, presided the other day at the first public meeting of the League. Its objects, he pointed out, were two-fold—first, to make known the fact that Socialist Sunday schools were founded to teach children Socialism and for the negation of all religious beliefs; and, secondly, to form branches in each locality where such schools existed, and to arouse established organizations to the danger in their midst, with a view to obtaining their support and coöperation to combat the evil. They also intended to start another branch for the training of teachers and missionaries well equipped to deal with Socialism and Agnosticism. Mrs. Morriss, organizing director of the League, said there were now 120 Socialist Sunday schools in the country, with a membership of 7,000 scholars. Owing to the work which the League was doing the Socialist school at Walworth was closed on Sunday week.

Delicate Situation in Liverpool

The Rev. A. H. Stanton, senior assistant curate of St. Alban's Holborn, was to have preached one evening last week at the dedication service at St. Thomas', Toxtith Park, Liverpool. But the vicar (the Rev. Ernest Underhill), informed the congregation that had received a letter from the Bishop's chaplain stating that at the Bishop's request the Rev. A. H. Stanton had "consented to cancel his engagement to preach at St. Thomas'." The vicar immediately communicated with Rev. Mr. Stanton, who in reply authorized him to state that he had given no such consent. And in the course of a later letter he wrote as follows:

"When 'in the way of the Wilderness' a pistol is placed to your temple to prevent you doing a certain act, it is adding insult to injury to say you have 'consented' to abstain. In London we should call this 'a bit thick'; in Liverpool perhaps you call it some thing else. My dear fellow, I would come from London to Liverpool any day to help you and your work. Do not fret about me. My only trouble is that you should be so treated. One would think from the treatment meted out to you that you had 'denied the Lord who bought you.'"

The vicar, after reading Rev. Mr. Stanton's letter to the congregation, said he had not defied the Bishop's authority. Like many clergy in other dioceses in the same position as himself, he had frankly recognized the Bishop's right to regulate the use of incense and Reservation. The Bishop of Liverpool had refused so to regulate, so that, while in other English dioceses he would be regarded as loyally obeying the Bishop's authority, in that diocese he was worried and persecuted. He was further deprived of a considerable sum of money from diocesan funds for carrying on his work, in addition to the loss of £40 a year from the Additional Curates Society, because the Bishop refused even to countersign his signature to the usual application for the grant.

Nominations and Appointments

The report both from the Isle of Man and from Birmingham that Canon Thompson, rector of Birmingham parish church, had been nominated by the Crown to the Bishopric of Sodor and Man now proves to have been true. Canon Thompson, who is 55 years of age and a Lancashireman, belongs to the same progressive type of Evangelicalism as does the late Bishop of Sodor and Man (Bishop-designate of Ripon); while perhaps by his vigorous personality and ability as a preacher, he is better qualified than Dr. Drury, though not, like him, a Manxman, really to "get hold" of the people in that benighted and forlorn section of the Church in this country.

The Bishop of Oxford has resigned the presidency of the Christian Social Union, and his place has been taken by the Bishop Suffragan of Hull.

The Dean of Canterbury has resigned the office of chairman of the Clergy Mutual Assurance Society, though he remains on the board. His resignation was due to disagreement with a certain resolution.

The Rev. H. S. Woollcombe, formerly head of Oxford House, Bethnal Green, will at the beginning of the New Year become domestic chaplain to the Archbishop of York.

J. G. HALL.

HAPPINESS ELUDES every searcher for it, but comes quickly and abundantly to the one who seeks to bestow it upon someone else. The searcher for happiness may get wealth, and power, and fame, but none of these advantages will avail anything in getting happiness. Even from friends it cannot be obtained, for happiness comes from what is given out rather than from that which is gathered in. Loving, unselfish service, the persistent, enthusiastic effort day by day to bring sweetness, light, comfort, and goodness into the lives of others, will surely bring happiness into the life of any man, woman, or child. No sorrow of heart, no doubt of the future, no restlessness or aimlessness of the present, no loneliness or bitterness of soul, but will yield and be resolved into joy and peace and purpose as soon as the days are filled with labors of love—as soon as the eagerness to *get* happiness is replaced by an eagerness to *give* it to others.—*Eugene Thwing.*

FOR AGGRESSIVE MISSIONARY WORK IN NEW YORK

"Co-operative Committee" in Session: Two Archdeaconries Organized

ELABORATE PREPARATIONS FOR CHRISTMAS SERVICES

Work Among Italians is Prospering

OTHER CHURCH NEWS OF THE METROPOLIS

Branch Office of The Living Church
416 Lafayette St.
New York, December 19, 1911

THE prominent matters of Church business in the diocese of New York last week were the meetings for aggressive missionary operations and Church extension. One was held in the Bishop's residence; the other two were for the organization of the Archdeaconries of New York and Westchester as newly constituted by the canon enacted at the diocesan convention about a month ago. An Archdeacon who shall not be settled in charge of a parish or mission, and who shall give all his time to Church extension in his district and be a member of the Cathedral staff with salary from the Cathedral treasury, was duly chosen for each of these archdeaconries. The remaining Archdeacon, for that portion of the diocese lying west of the Hudson river (known as the Archdeaconry of Orange) will be chosen, on nomination of Bishop Greer, at a meeting to be held in Newburgh on January 5th.

Coöperative Committee Meeting

On Monday evening, December 11th, there was a large meeting of laymen of the Coöperative Committee of the diocese of New York. One hundred and eight men (representing fifty-seven parishes) met Bishop Greer at his residence in Gramercy. Fifteen parishes outside the city sent representatives who came from Mt. Vernon, Rye, White Plains, Mt. Kisco, Scarsdale, Middletown, and other distant points in the diocese. After Bishop Greer had welcomed the delegates, Justice Vernon M. Davis, chairman of the Coöperative Committee, responding, pointed out the added responsibility now resting on the committee through the resolution passed at the last diocesan convention in November. Under this resolution, Bishop Greer appointed the executive committee of the Coöperating Committee as a diocesan missionary committee to secure the organization of laymen's missionary committees in the parishes throughout the diocese, and to stimulate missionary interest among them. Under this resolution it becomes more than ever the duty of the Coöperating Committee so to systematize its work that it may reach each of the 280 or more parishes and missions which, the Bishop pointed out, are included in the diocese.

After some discussion of practical methods to be adopted, reports of encouragement in the work were heard from various parishes represented. It was, on motion of Mr. Curtis, resolved that the delegates present, with those who were designated by their rectors, but who were unable to attend, constitute a nucleus for the missionary committee in each parish, to be added to in whatever way the rector deems advisable. The speakers were Bishop Greer, Justice Davis, William E. Curtis, John W. Wood, Stephen Baker, the Rev. George A. Strong, George Gordon King, Grover C. Sniffen, William J. Schieffelin, the Rev. Francis S. Smithers, Jr., William Krause, H. W. Buchanan, William H. Sage, Charles M. Baxter, Jr., Francis S. Bangs, and James T. Gardiner. The meeting, a most enthusiastic one, was concluded by the Bishop with an invitation for another and larger one to be held after Easter.

Archdeaconry of New York Organized

The meeting for the organization of the new Archdeaconry of New York, which now comprises Staten Island as well as Manhattan and the Bronx, under the new canon adopted at the last diocesan convention, took place at Synod Hall, on the Cathedral grounds, on Thursday afternoon, December 14th. The attendance of clerical and lay delegates was very large. Bishop Greer presided and the Rev. Hiram R. Hulse was chosen as secretary and Richard M. Pott as treasurer. It was voted that the two regular meetings of the Archdeaconry shall be held on the last Thursdays in April and October. A committee, with Archdeacon Nelson as chairman, was appointed to prepare by-laws and present them at the next meeting. The following members of the Board of Managers of the Diocesan Missionary and Church Extension Society were elected:

The Rev. George Alexander Strong, rector of Christ Church, Mr. Stephen Baker, of St. James' parish, to serve for one year; the Rev. Canon Pascal Harrower, rector of the Church of the Ascension, West New Brighton, Staten Island, Mr. W. W. Niles, of the Church of the Holy Nativity, Bronx, to serve for two years.

Bishop Greer expressed the wish that Archdeacon Nelson should hold over for another year as Archdeacon, to round out his ten years of service in that office. The meeting took action accordingly.

Immediately after the adjournment of the new Archdeaconry, there was a meeting of the delegates from Manhattan and the Bronx, at which the Board of Trustees of the old Archdeaconry corporation were elected to serve until the dissolution of the corporation and the transfer of the property to the new Archdeaconry.

Westchester Archdeaconry

The primary meeting of the enlarged Archdeaconry of Westchester was held in Trinity church, Ossining, on Friday, December 15th, Bishop Greer presiding. There was a gratifying attendance of clergy and laity. The Rev. E. A. Lyon, rector of Christ Church, Yonkers, was made secretary. On nomination of the Bishop, the Rev. William H. Pott, rector of Zion Church, Wappinger's Falls, was duly chosen as Archdeacon of Westchester. The following members of the Board of Managers of the Diocesan Missionary and Church Extension Society were elected: The Rev. Dr. F. B. Van Kleeck, the retiring Archdeacon; the Rev. Frank F. German, rector of St. Thomas' Church, Mamaroneck; Mr. Edward Harris, and Dr. Otis.

Christmas Music in the Churches

Announcements of Christmas services are of the usual elaboration. Bishop Greer will officiate at 11 at the Cathedral. At St. Mary the Virgin's, Beethoven's Mass in C will be given, with "Unto us a Child is Born" from the *Messiah* for the offertory and the Finale from Beethoven's *Fifth Symphony* for postlude. The music will be rendered by a solo quartet, two choirs, orchestra, and organ, with Raymond V. Nold as conductor and Walter S. Fleming as organist and musical director. At St. Paul's Chapel (Trinity parish) the usual Christmas carol service will be held at noon on Tuesday, December 26th, under the direction of Edmund Jaques. The organists will be Louise F. Thayer and George Hosking. Another musical event in St. Paul's Chapel will be the concert of the women's singing class in the parish house some time in January. The class was organized by its instructor, George V. Ellery, last August. It now has twenty-five active members.

Benefit Concert Given for "La Croce"

In spite of the inclement weather, a large audience was in Synod Hall on Thursday evening, December 14th. The occasion was a notable one, for it was a testimonial concert for the benefit of *La Croce*, the Church newspaper published in the interests of the Italian missions in this and other cities. The Chaminade Choral Club of New York, assisted by four soloists and a full orchestra of strings, wood, and brass, sang the best known excerpts from Handel's oratorio of "The Messiah." It was an interesting production, for it was the interpretation of Italian musicians of a German's composition, the best known oratorio to the English speaking race since it was first given in Dublin one hundred and seventy years ago. The rendition was very creditable; as was also the choral and instrumental performance of "*Stabat Mater*" (first time in America), by Lorenzo Perosi, Master of Cappella Sistina, Rome. The conductor of the concert, Maestro Cherubino Raffaeli, was warmly congratulated on the success of the evening.

Speeches were a part of the programme. The Rev. Carmelo Di Sano, editor and publisher of *La Croce*, made an address of welcome in Italian. The Ven. George F. Nelson, D.D., Archdeacon of New York, himself an accomplished Italian linguist, made a felicitous address; speaking of his experiences in doing mission work among these people he said that he was proud of his many Italian friends; that he had found them self-respecting, honest, and grateful for kindness shown them. He spoke highly of the work of the Rev. Carmelo Di Sano, the priest in charge of St. Ambrose's Mission in "Little Italy" on the East Side of New York City, toward Harlem. Archdeacon Nelson, as is well known, headed the movement to establish this chapel, and his interest in the welfare of the congregation is unabated. The speaker also pleaded for a larger financial support in publishing *La Croce*. He urged this because of the missionary values of the paper, and in this he was supported by the written words of Bishop Greer. The Rev. M. Zara of Philadelphia, said to be the first Anglican missionary in this country among Italians, gave a short history of his work here and in Philadelphia, and counselled his com-patriots to religious zeal and regular worship. In these days of false charity in minimizing differences, however important and vital, it was truly refreshing to hear his brave words in defence of essential Church principles.

Memorial Service at Columbia

Commemorative services were held on Sunday afternoon, December 10th, at St. Paul's chapel, Columbia University, in memory of Columbia men who spent their lives in the service of the University. It was announced that these services would be held annually hereafter, particularly in memory of officers and students of the university dying in the college year. Professor F. J. E. Woodbridge of the Department of Philosophy gave an address and read the names of eight officers and seven students of the university who died since the opening of the college in 1910. The list included John La Farge, William F. Bridge, George H. Baker, Prof. Christian A. Herter, Dr. Herman Knapt, Prof. Arthur Maxson, Charles Talbot Poore, and Prof. Carlo Leonardo Speranza.

Special Preachers in City Churches

Bishop Rowe of Alaska was the morning preacher at the Cathedral on Sunday, December 17th. Bishop Griswold of Salina preached in the Church of the Transfiguration on the same day. Prof. John C. Roper, Bishop-elect of Columbia, began a course of noon-time Advent sermons in old Trinity church on Monday, the 18th.

The vestry of St. James' Church, Goshen, N. Y., in accepting the resignation of the Rev. Dr. George William Dumbell, have elected

Dr. Dumbell Made Rector Emeritus

him *rector emeritus*. The Rev. Elroy G. Bowers, rector of St. Stephen's parish, Plainfield, N. J., has been called to the rectorship and will begin his work in the Goshen parish about January 1st.

Death of Mrs. C. C. Harriman

Edith Wells Harriman, wife of the Rev. Charles C. Harriman, rector of St. Ann's Church, Morrisania, in the Borough of the Bronx, died Wednesday, December 13th, at the rectory. She was born twenty-three years ago in the Bronx, and was married to Mr. Harriman three years ago, after graduating from the New York Collegiate Institute, and taking up special studies at Barnard College. The funeral was held in the parish church on Saturday morning. The interment was private.

Present Vestments to Retiring Vicar

On the eve of his departure from New York, the Rev. C. R. Stetson, retiring vicar of old Trinity Church, was presented with a set of handsome Eucharistic vestments. The gift was made by some of his friends; the work was done by the Sisters of St. Mary. Mr. Stetson has removed to Washington, D. C., where he is now rector of St. Mark's Church.

THE DECEMBER MEETING OF THE BOARD OF MISSIONS

THE December meeting of the Board of Missions, held in the Church Missions House, New York, brought together eleven Bishops, twelve presbyters, and thirteen laymen, besides an honorary member, the Bishop of Salina, and the officers of the Board. The resignation of the Bishop of Nebraska from the Board was accepted with regret. The Rev. R. W. Plant, elected by the Department of New England as its representative in place of Dr. Davies, now Bishop of Western Massachusetts, was introduced by the president. The Board approved the election of Canon Bratenahl of Washington, D. C., as secretary for the Third Department, and of the Rev. George C. Hunting for the Eighth Department. Formal notice was received that the Rev. Theodore Sedgwick, formerly of Minnapolis, but now rector of Calvary Church, New York, had been elected by the Sixth Department as one of its representatives on the Board. The Rev. E. T. Helfenstein, chosen at the recent council in Baltimore, to represent the Third Department, has declined his election. The Executive committee for the ensuing year was chosen to consist of the president of the Board, the Bishops of Massachusetts, Indianapolis, and New York, the Rev. Drs. Anstice, Alsop, and Stires—the last-named taking the place of the Rev. Dr. Manning, resigned—Messrs, George Gordon King, Burton Mansfield, George Wharton Pepper, William F. Cochran, and W. R. Stirling.

In comparison with the same period of time last year the report of the treasurer showed a decrease in the amounts received from parishes and individuals of over $7,000, against which is noted an increase in the receipts from the Woman's Auxiliary and the Sunday schools of more than $4,000. The increase in appropriations for the past four months was $11,158.49. Never before have they been so large and the members of the Board are devoutly grateful for the increased work they represent, but in order that the year may be finished free of debt it is imperative that the whole apportionment be met. A resolution was passed providing that a delegate from each Department not represented on the Executive committee shall be present at the meeting at which the appropriations for the ensuing year are to be considered, such delegate to have a voice on all questions connected with the proposed appropriations.

In response to a memorial from the women of the Fourth Department, asking that a committee be appointed to investigate the work among the mountaineers and mill people of the South, the Board sent assurance of its conviction of the value and importance of such work, and of its hope to arrange, in consultation with the Bishops concerned, for the visit of such a committee.

Bishops Nelson and Talbot spoke strongly in favor of the Forward Movement and recommended that the president bring this whole matter urgently before the Church. Dr. Manning said that duplex envelopes were to be used in Trinity parish and all its chapels. A resolution was adopted asking the secretary of the Board to publish a short statement, setting forth in the clearest and strongest way the very small cost to the Church of the administration of the Board of Missions, and by comparison with business houses to show the careful economy exercised.

The monotony of routine business was varied by the interesting report of the committee on an Apportionment of Men. The idea of an apportionment of men as well as of money was first suggested by Bishop Graves of Shanghai five years ago, and was further emphasized by Bishop Brent of the Philippines. Both of these statesmanlike leaders of the Church felt the necessity for some more regular and scientific method of enlisting the men and women needed in their fields. At present there is great irregularity, both in the number of volunteers from year to year and in the fields from which they come. It would make for greater efficiency in the work if the Bishops in the field knew in advance how many recruits they might count upon for each year. Practically every mission station is at present under-manned; while the Church has more than 5,000 clergymen to her 930,000 communicants at home, she has only about 100 in the foreign missions. In order to secure a sufficient number of men and women of the right quality the call needs to be presented more personally and systematically. Convinced of this truth the Board adopted the following:

"*Resolved*, That the Board of Missions, desiring to send to the distant missions not less than thirty-five new workers each year, and recognizing the importance of securing volunteers for missionary service from all parts of the Church, hereby calls upon the Church in the several Missionary Departments to secure volunteers for service abroad during 1911-12, if possible as follows: From Department No. 1, 6; from Department No. 2, 9; from Department No. 3, 9; from Department No. 4, 3; from Department No. 5, 4; from Department No. 6, 2; from Department No. 7, 1; from Department No. 8, 1.

"*Further Resolved*, That the president of each Department Council is hereby requested, in consultation with the Department secretary, to appoint a Recruiting committee for the Department, to coöperate with the Board of Missions and with the Department secretary, in securing the needed volunteers."

China, in the present crisis, was naturally much in the thoughts of all, and was the subject of special intercession at the celebration of the Holy Communion with which the Board opened its deliberations. The following resolutions were offered by Bishop Doane, and unanimously adopted:

"*Resolved*, That this first meeting of the Board of Missions since the outbreak of the revolution in China, hereby conveys to the Bishops of Shanghai and Hankow, and to the members of the staff in the three districts, the assurance that the members of the Board, in common with many people throughout the Church, have had them much in their thought and prayers during the past two months.

"That the Board has noted with gratitude the care taken by the Bishops and the members of the respective Councils of Advice in securing the safety of members of the staff, of the pupils in the schools, and the Chinese Christians in the congregations.

"That the Bishops be requested to convey this message to all the missionaries, with an added expression of the Board's great appreciation of the fine spirit of steadiness and service manifested by members of the mission in trying times."

The counsel of the Board having reported in the affirmative as to the legality of stated meetings outside the state of New York, it was decided that the next meeting should be held during February in Chicago, the date and place to be arranged by the president of the Board.

FAILURE TO MEET DIOCESAN MISSIONARY OBLIGATIONS DISHONORABLE

A SECOND result of the neglect to carry out the resolution of the Synod has been the great trouble and inconvenience caused to the Treasurer of the diocese. I am sure that both Clergy and Church officers do not realize what their failure in duty costs him. He is treated in a way that few treasurers in the business of the world would tolerate.

The diocese invites a gentleman to accept the office of Treasurer of its funds; it promises to place certain sums in his hands and tells him how they are to be paid out; he is required to make these payments monthly or quarterly, and suffers much complaint and criticism if he fails to do so, but the *money is not placed in his hands!* Is this fair or right? I have been told that at least one former treasurer resigned his office because of this discourteous and, I must add, dishonorable treatment.

During the past year, in almost every month our Treasurer has had to advance money, in one month as much as seven hundred dollars; and this because the clergy and officers of the parishes and missions of the diocese will not do their duty and obey the Canons of their own diocese.

This is no new thing; it has nothing to do with the *per capita;* it has continued for many years and some of our parishes which were able to meet all claims have been the chief offenders. The Canons have always required that one-fourth of the assessment for diocesan purposes or all be sent to the Treasurer in each quarter of the year.

Yet in these many years in spite of constant reminders by the Treasurers of the diocese, by my predecessor in the Episcopate and by myself, the Canon has been treated with contempt, the Bishop has at times not received his salary, the work of the diocese has been hindered, and the Treasurer's office made utterly distasteful.

Such disregard of duty on the part of both clergy and laity is unbusinesslike, dishonorable and un-christian. It is time that it ceased for ever.—THE BISHOP OF SPRINGFIELD.

LIFE IS A BURDEN, bear it;
Life is a duty, dare it;
Life is a thorn crown, wear it.
Though it break your heart in twain,
Though the burden crush you down,
Close your lips and hide the pain;
First the cross and then the crown.

—A. J. Ryan.

PHILADELPHIA WORKING FOR MISSIONARY EXTENSION

Matter is taken up by the Woman's Auxiliary and the Clerical Brotherhood

NOTABLE LETTER FROM BISHOP RHINELANDER ON THE "MEN AND RELIGION" MOVEMENT

Bishop's Advent Conferences at St. Mary's

OTHER CHURCH NEWS OF THAT CITY

The Living Church News Bureau
Philadelphia, December 19, 1911

THE emphasis in Pennsylvania just now is strongly upon missionary means and methods. On Monday, December 12th, a meeting was held at the Church house of the officers of the parish branches of the Woman's Auxiliary with the Bishops and clergy to discuss how the Auxiliary could aid most effectively in raising the apportionment. Bishop Garland presented a plan, the purpose of which, not to go into details, was to divert a part of the very large sum now given to "specials," to the apportionment, and proposed that each parish branch should undertake a specific part of the share of its parish. A very spirited discussion followed, in which it was apparent that the new method was not wholly welcome to the Auxiliary workers; and it was then referred to the diocesan officers for consideration.

The Clerical Brotherhood, on the same day, continued the discussion of the proposed new canon on Diocesan Missions, under the leadership of the Rev. F. M. Taitt, D.D., Dean of the Convocation of Chester. The new plan substitutes three convocations for the six that now exist, creates a new office, that of vicar-General, to act as the Bishop's deputy in extension work, and, in general, centralizes the control which has been distributed locally among the convocations. The Rev. W. C. Emhardt of Newton is sponsor for the new plan. Dean Taitt, in his address on Monday, argued for the present system, as practically efficient and satisfactory.

Quite a notable letter was written last week by Bishop Rhinelander on the subject of the Men and Religion Movement. So illuminating is it that many Churchmen, within and without the diocese, will be glad to see it in full. The letter is addressed to Mr. E. H. Bonsall and reads as follows:

"December 12, 1911.

"DEAR MR. BONSALL:—I am glad to have this chance of writing to you in hearty commendation of the prominent position of leadership which you have taken in the 'Men and Religion Movement,' on behalf of the Episcopal Church in this diocese. This Movement is a sign of the times, perhaps the most notable of all such signs. It represents a definite effort to concentrate and bring to some practical result a widespread and deeply felt impulse toward a renewal of religious faith and life. This impulse is in a measure affecting all the nations of the modern world, but it is perhaps most marked among our own American people. No American Christian can afford to be outside of it or indifferent to it. We are all bound to regard it as a special visitation of God, to test and try all those who care for His work and will.

"Some of our fellow-Churchmen are anxious as to the form which the Movement may take and the methods it may use. They fear lest the truth of the Gospel, as we have received it, should in some way be compromised and our full responsibility for the truth we have received be overlooked if not denied. I respect that conscientious fear and deeply sympathize with those who have it. Under some circumstances it might be fully justified. But unless I understand the present situation, the danger of such disloyalty is minimized if not entirely removed.

"In the first place the Movement is avowedly opposed to the undenominational idea or programme. It makes no demand that differences should be ignored or faith diminished. We Churchmen are not asked to leave our Churchmanship behind. On the contrary we are expressly asked to bring it with us. There is no doubt that our coöperation is earnestly desired, and I am confident that our fellowship is sought for the sake of our Churchmanship.

"For this reason I should deprecate any lukewarm or uninformed Churchman taking a leading part in this present effort. He would be helping to defeat its very object. The Movement could not get from him what it has the right to expect. On the other hand I should be glad to see all well-instructed and loyal Churchmen doing their best for the Movement. If such hold back, it would seem to indicate on their part a doubt as to the validity of their own principles. To be a convinced and loyal Churchman means, or ought to mean, to find in the Church, that is, in its doctrine, discipline, and worship, not a superfluous addition to, but an essential part of, the Gospel of salvation in Jesus Christ. A convinced Churchman is nothing unless he is a missionary Churchman, that is, a missionary of and for the Church. For all such there is surely a present and pressing opportunity. I have already noted the remarkable growth in these days of a genuine interest in religion. Side by side with this there is an increasing readiness to listen, with attention, often with an eager appreciation, to a presentation of the Gospel in those terms of vital and sacramental fellowship with God and man in Christ which were so familiar to the Christians of New Testament days and proved so persuasive a missionary message on their lips. Such an interpretation of the Gospel ought to be as natural and native to every genuine Churchman as the air he breathes. Here perhaps our coöperation with the Movement would be most helpful. But there is another point on which I would lay stress. Might it not also be ours to serve our fellow Christians in this Movement by helping to make unmistakably explicit what must always be the undertone of every Christian utterance, and the central experience of every Christian life: I mean, a personal sense of sin, a searching penitence, and a conviction of both the necessity and the certainty of God's forgiveness? Because the Movement is prepared to welcome us as Churchmen who stand for and care for these central Christian principles, we as Churchmen ought to share in it and work with it.

"In the second place, you and your fellow workers, who have been chosen to represent us in the 'Men and Religion Movement,' are, I believe, the kind of men to appreciate to the full both our opportunity and your responsibility. You can be trusted to be faithful stewards of the Church's heritage no less than loving friends and fellow workers of all those who own our Lord as God and Saviour. Your special stewardship for us will increase, and not diminish, the value to others of your friendship. Your fellowship with others in this missionary effort will open many doors to an increasing appreciation of and desire for what has been given us in trust.

"I therefore feel confident that great good will result from the part which we are taking in this Movement by your agency. I hope that you will receive hearty and thoughtful coöperation from our clergy and their congregations, and that God will guide us in this as in all things to pray and labor for the coming of His Kingdom according to His will.

"Faithfully yours, PHILIP MERCER RHINELANDER,
"Bishop of Pennsylvania."

Bishop Rhinelander's second Advent Conference at St. Mary's, West Philadelphia, on Wednesday evening, December 13th, was largely attended by the clergy and lay people of the West Philadelphia parishes. The plan of these conferences is very simple. There is no service, and the choir is not present. The Bishop opens with a few collects, a familiar hymn is sung, and then, vested in cassock, he goes into the pulpit, and speaks, with clear directness, as if to a great class, with the purpose of instruction. The subject on Wednesday evening was "The Teaching of Christ, and the Learning by the Disciples." Christ's message, method, and motive were first discussed, and then the process by which the conviction of His Lordship was brought home to the disciples, first by the training He gave, in which His evident purpose was to make them dependent on Himself; next by the disaster of Calvary, in which they became completely aware of their dependence; and lastly by the discovery of Easter and Whitsunday, when they learned to transfer their dependence upon Him from the region of earth to the realm of the spiritual. The closing conference on the 20th will deal with "The Witness of the Disciples."

Bishop Rhinelander is to hold his first ordination and first institution at the same time and place, the Fourth Sunday in Advent, at St. Simeon's Church, Lehigh Avenue and 9th Street. At that time the Rev. George John Walenta will be formally instituted in the rectorship of the parish, and one candidate will be ordered deacon and three deacons advanced to the priesthood. The candidate for the diaconate is Mr. Clarence C. Clark, and those who are to be ordained priests are the Rev. Paul Sturtevant Howe, M.A., LL.B., curate of St. Simeon's, the Rev. Andrew S. Burke, D.D.S., minister-in-charge of All Saints' Mission, Wynnewood, and the Rev. J. A. Muller of Princeton, N. J. The sermon will be preached by the Rev. Prof. J. A. Montgomery, D.D., of the Philadelphia Divinity School. The Rev. Charles S. Hutchinson will act as chaplain to the Bishop and the Rev. Henry M. Medary as Master of Ceremonies.

St. Simeon's, which serves a great industrial population in the northern part of the city, was founded by the late Rev. Edgar Cope as a memorial to Bishop Stevens. The Rev. Mr. Walenta was made priest-in-charge during Mr. Cope's lingering illness, and succeeded to the rectorship at his death. The growth of the parish has been remarkable, and it now reports over two thousand communicants, a larger list than any other parish in the city, and is the center of a bewildering number of beneficent activities.

Conference of Workers with Boys

Dr. John Wilkinson, Jr., of St. Paul's Memorial Church, and active in the Brotherhood of St. Andrew as chairman of the Boys' Committee of the Men and Religion Forward Movement, was in charge of a conference of boys and workers with boys which was held at the Central Y. M. C. A. Building on Friday evening and all day Saturday, December 15th and 16th. The coöperation of the Junior

Brotherhood and Boys' Clubs, as well as of many other organizations, was asked, and a very full programme was provided. The speakers were all secretaries of the Boys' Department of the Y. M. C. A. in the larger cities of the country. Other Churchmen on the committee of arrangements were E. H. Bonsall, Jr., of the Divinity School, and George H. Streaker and John K. Shryock, president and vice-president of the Junior Brotherhood of St. Andrew in this diocese.

U. of P. Religious Statistics

Statistics of the religious affiliations of students in the University of Pennsylvania, gathered by the University Christian Association, show that Churchmen stand second in the list in number, almost 19 per cent of the whole. Presbyterians are first with 21 per cent. Methodists third with 14 per cent, then follow Roman Catholics, 13 per cent, Lutherans and Hebrews each 8 per cent, 5 per cent Baptists, 3 per cent Reformed, 2 per cent Congregational, and a little more than 1 per cent Friends. These statistics are not complete, but are believed to be fairly representative, so that the full returns will not greatly change the relative proportions.

A plan which the Christian Association is urging is the formation of a "University of Pennsylvania Club" in every church in the city in which there are at least ten University men, alumni and undergraduates, the object being to increase attendance and interest among students and promote work on their behalf.

Report of Seamen's Church Institute

The sixty-fourth annual report of the Seamen's Church Institute, just issued, shows a year of faithful work on the part of the chaplain, the Rev. George S. Gassner, and his assistants. Nearly a thousand seamen signed the pledge of the Temperance Society, and over 48,000 visited the reading and recreation rooms at the three points where the work is carried on. Other lines of usefulness, in addition to the services regularly held in the Church of the Redeemer at Front and Queen streets, are the distributing of reading matter to vessels by the Institute's launch (which has been equipped with a new engine, making it more efficient), the distribution of garments, visits to sick sailors, and the handling of money, especially sending remittances to families on behalf of seamen who wish to use their pay in this way, but through ignorance of the language, or from some other cause, are not able to do so. The excellent suggestion is made by the chaplain that when a thanksgiving for a safe return from sea is offered in any parish church, an offering should be made by the returned traveller on behalf of this work among seamen.

On Sunday, December 17th, the Pennsylvania Chapter of the Sons of the Revolution commemorated the establishment of Washington's winter headquarters at Valley Forge, by a service in old Christ Church.

"I AM BUT A LITTLE CHILD"

By Zoar.

DOES there not come a time in every Christian's life when, with Solomon, he exclaims: "I am but a little child," even though it may be after long years of discipleship? "A little child" who needs help and guidance at every step, because he "knows not how to go out or come in"; yet how much more we seem to know in our youth than we do later on! With what confidence do we face, yea, and *solve* problems, which, when we have reached years of discretion, appal us with their tremendous, far-reaching possibilities. Independent, almost insolent, is youth in its first strength.

And, is there not something akin to this, in our first years of discipleship? How eager we are! "Though all men should forsake Thee, yet will not I." And so said they all. But as life goes on, the knowledge of our own weakness is forced upon us by countless humiliating falls, until it almost overpowers us. "The more I learn, the less I seem to know; the more I try, the less I seem to succeed," is our cry. But is it not because we are being drawn nearer to the Light that lighteth every man that cometh into the world? In that clear, heavenly light, we see such heights to be reached, such depths to be explored, that our first efforts sink into insignificance. We, who had so confidently started on our way, start back frightened, because we are beginning to understand what it means to follow our Lord.

Thus, brought to a realization of our own weakness, well may we fall down, worshipping before the manger of Bethlehem, and rejoice and be glad that the *Incarnate God* fully understands and sympathizes, with him who is *but a little child.*

IT IS SURPRISING how practical duty enriches the fancy and the heart, and deepens the affections. Indeed, no one can have a true idea of right until he does it, any genuine reverence for it till he has done it often and with cost, any peace ineffable in it till he does it always and with alacrity.—*J. Martineau.*

THEOLOGICAL EDUCATION CONSIDERED

A NUMBER of preliminary resolutions in the interest of improving the whole status of education in the theological seminaries of the American Church, were passed at the preliminary meeting of the Joint Commission on that subject, which was held in New York on the morning of December 8th. The attendance of members of the Commission was a large one, there being present the Bishops of Tennessee, Virginia, Southern Virginia, Connecticut, and Ohio, the acting Dean of the General Seminary, Dr. Denslow, the Deans of Berkeley, Cambridge, Philadelphia, Payne, Kenyon, Western, and De Lancey Divinity School, and the Hon. Francis Lynde Stetson.

The Rev. Dr. De Witt, author of the resolution under which the Commission was appointed, stated, by request of the chairman, the reasons which led him to suggest the movement, and which he summarized as follows:

1. Amendment to the canons so as to secure canonical relations between all authorized theological seminaries and General Convention.
2. Such amendments to the canons relating to examinations for candidateship, the diaconate and priesthood as may appear desirable and practicable.
3. To inquire into the practicability of General Convention directly or mediately assisting educational work at strategic points, by way of specialization or otherwise.
4. To inquire into the practicability of coöperation, coördination, or consolidation between theological schools, in the interests of economy and better results.
5. To secure an accurate report of the material and educational status of all schools or regimens by which candidates for holy orders in this Church are prepared for ordination.

The Commission was then addressed by Dean Hart, Bishop Brewster, Dean Hodges, Dean Groton, Dean Benedict, Acting Dean Denslow, Dean Berry, Dean Bryan, and Mr. Stetson. Points made in these several addresses included the following:—General Convention, by its very nature, cannot enter into the details of the work of each Seminary.—The desirability, if practicable, of a Board of Examiners for all Candidates and Deacons.—The betterment of the Theological Curriculum a matter for the Seminaries to work out rather than General Convention or its Commission.—Desirability of a clear statement of what shall be required of postulants in becoming Candidates.—In some cases necessary to take men as they are, and do the best one can.—The first important action looking towards a betterment of conditions in our Theological education should begin by reducing the number of trustees of the General Theological Seminary from 200 or more to 27.—The practical necessity of considering the *purpose* of every course offered or proposed in a Theological school.

Mr Stetson then presented the following resolution which was unanimously carried: "*Resolved:* That a committee of six (together with the Chair) be appointed by the Chair to prepare a scheme of questions designed to cover the subject matter referred to by this Commission, to be sent out to each member of this Commission and to such others as the committee shall deem proper, and to report the answers with classification and recommendation to this Commission at a subsequent meeting." The Chair appointed the following persons members of this committee: Bishop Gailor, Rev. Drs. Hart, Hodges, DeWitt, and Messrs. Stetson and Seymour.

Upon motion of Dr. Groton is was then "*Resolved:* That a Committee be appointed to revise the canons relating to the examinations of Postulants, Candidates and Deacons, and to report upon the same to the Commission." The Chair appointed as this committee: The Bishop of California, Rev. Drs. Benedict, Denslow, Larrabee, Groton, Crawford, and Messrs. Packard and McMaster.

Upon motion of Dr. Denslow, it was "*Resolved:* That a Committee be appointed to consider and report to this Commission, on the desirability of preparing and presenting a standard for the guidance of Diocesan Examining Chaplains in their examination of candidates for Holy Orders, and of Deacons." The Chair appointed as members of this committee, the Bishops of Ohio and Minnesota, Rev. Drs. Jones, Bryan, and Berry, and Messrs. Morehouse and Clement.

Upon motion of the Bishop of Southern Virginia it was the "*Resolved:* That a Committee be appointed to consider and report to this Commission a plan for the establishment of Sympathetic relations between the Seminaries and General Convention." The Chair appointed as members of this committee: Bishops Lawrence, Gibson, Randolph, Walker, Anderson, Greer, Webb, Brewster.

The following resolutions were also passed:

"*Resolved:* (1) That all committees report their actions to the Secretary as soon as taken, that the Commission may be informed of what progress is being made."

"*Resolved:* (2) That the Secretary be directed to issue information from time to time to the Church press concerning the progress of the Commission."

CHICAGO WILL RECLAIM ITS LAKE FRONT

And a Magnificent Park System Connecting Grant Park with Jackson Park will Begin a New Order toward a City Beautiful

ORDER TAKEN FOR CONSECRATION OF THE BISHOP SUFFRAGAN

Activity in Sunday School Work

LAST WEEK'S NEWS OF THE CHURCH IN THE CITY

The Living Church News Bureau
Chicago, December 19, 1911

IT is not Church news, of course, but it is such a matter of rejoicing for all good citizens of Chicago that it may not be out of place here to refer to a splendid "Christmas Gift" which is promised to the city. It was announced last week that at last the Lake Front of the South Side is soon to be parked and thrown open to the public. There will thus be over four miles of beautified and available Lake Shore, from Grant Park to Jackson Park. The Field Museum will be removed to the South end of Grant Park, where it will be accessible to all Chicago, and the Illinois Central tracks will be covered down-town somewhat as in Edinburgh, while electrification will be applied to its suburban service. Also a mammoth new railroad station will be built near the South end of Grant Park, into which it is now stated that nearly all of the great lines entering Chicago will place their terminals. This magnificent scheme has been arranged by the Illinois Central officials and the South Park Commissioners, and it is the biggest piece of municipal improvement which has been planned in Chicago for well-nigh a generation.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. William Edward Toll, B.D., Suffragan Bishop-elect of Chicago, as follows:

Place: Grace Church, Chicago.

Time: St. John Evangelist's Day, Wednesday, December 27th.

Consecrators: The Presiding Bishop, the Bishop of Chicago, the Bishop of Southern Ohio.

Presenters: The Bishop of Minnesota and the Bishop of Iowa.

Preacher: The Bishop of Western Michigan.

Attending Presbyters: The Rev. Luther Pardee and the Rev. Herman Page, D.D.

Master of Ceremonies: The Rev. George C. Stewart.

South Side S. S. Institute

A striking indication of the life and *verve* now current among the leaders of Sunday school work on the South Side of Chicago, was the extra meeting of the South Side Sunday School Institute, held on Thursday evening, December 14th, at St. Paul's Church and parish house. Never before has a meeting been announced for these busy, pre-Christmas days, and yet there were over 150 persons in attendance, representing 19 out of the 28 schools comprising the Institute, and there was an usually large proportion of laymen, as well as a liberal attendance of the clergy. Evensong was held at 5:30 P.M., the music being led by St. Paul's Sunday school choir, and the address given by the Rev. C. K. Thompson, who dealt with some phases of the devotional life of the Sunday school worker. After supper, served in the parish house, and the social half-hour following, the meeting of the evening was held in the largest guild-room of St. Paul's spacious parish house. The Rev. Dr. Hopkins, president of the Institute, took the chair. The first part of the program was a thoughtful paper by Miss C. L. Baird, of Trinity parish, on "The Civic Consciousness of Children." The discussion which followed brought out many interesting data concerning the efforts which are being made, and which can be furthered to arouse among the children some sympathy for the unfortunate children in our city, such as those who are orphans, or very poor or in hospitals. Efforts to interest the boys in public questions are also made, and the highest ideals of the use of the ballot are stressed. Parties of boys to be escorted by men to great industrial plants on Saturday afternoons were also suggested. Christmas-gifts brought by the children for those less fortunate, are common in some schools. It was a very illuminating and stimulating theme.

The second part of the evening was devoted to three ten-minute addresses on Prayer. The Rev. Dr. Page spoke on "Written Prayers for Private Use"; the Rev. Dr. Hopkins' theme was "Intercessions"; and the Rev. C. H. Young dealt with "The Teacher's Life of Prayer."

The third part of the program consisted of three sectional conferences, in as many rooms of the parish house, for the further discussion of the topics of the evening. The Rev. Geo. R. Hewlett was chairman of the conference of the Senior teachers; Mr. J. C. Hull, of the Junior teachers, and Miss M. A. Kehoe, of those teaching the primary grades. So much interest was developed that some of these conferences did not adjourn until ten o'clock. The next meeting will be in February, and will be held at Grace Church, Wabash Avenue.

One of the most practical works of charity done by any layman of the Church in Chicago, is that which Mr. Malcolm MacDowell, of St. Peter's parish, is now doing for the fifth winter. He secures from all who will help, sufficient money to buy coffee and rolls in large quantities, and then about 9 P.M., he personally takes this load of refreshments into the heart of the homeless-men district of Chicago, and serves free to all men who apply, a cup of hot coffee and some rolls. There are hundreds of distressingly pathetic cases of men out of work at all times, in Chicago, but this winter there seems to be an unusually large number of these poor fellows, who are flung down here after their summer's work in railroad camps and the like, all through the Northwest, and who soon find that their little store of savings is exhausted. Occasionally Mr. MacDowell will tell some men's club of some of his experiences in carrying on this good work among the "down-and-outs," as he calls them, and those who have heard him have always been deeply impressed by the story.

Work Among the "Down-and-Outs"

An important event in Chicago's Advent preaching was the message brought by the Rev. Samuel H. Bishop, Secretary and General on "The Religious Education Situation in the United States, and What Oak Park Might Do to Better It." The address was given by Mr. the Church of the Redeemer. It was a strong, earnest presentation of one of the phases of Christian Democracy which for one cause or another, is largely neglected by many of our busy, serious-minded people. Reminding his hearers that, next to the Red Man and the White Man, the Black Man is the oldest resident of that part of our continent occupied by this nation. He emphasized the fact that the North, as well as the South, is responsible, inasmuch as it was the New England Colonies which largely conducted the Slave Trade, while as yet the colony of Virginia was free soil. His morning text was from Isaiah's parable about the "Wild Grapes," and he cited, as a particular testimony to the failure of our modern age to establish a thoroughly Christian civilization in America, the biting fact that the Chinese laundrymen in a certain eastern city lately subscribed some $9,000, for the building of a University in China which should be distinctly non-Christian. Their contact with the workings of a so-called "Christian civilization" had given them the impression that they will have none of it in the new China, so far as they can offer something else. Of course they over-looked the fact to which Chesterton has called attention in speaking of England. Chesterton has said that it is not correct to call England a "Christian Nation." It is only correct to call it a nation wherein there are a good many Christians. Nevertheless, this fact which Mr. Bishop cited made a deep impression on his hearers. Deeper yet was that made by some of his statistics, as when he said that, of the 2,000,000 colored children of school age, only 1,000,000 are in any kind of school. And this is in America, where education is almost worshipped as a fetish! He further stated that among the 500,000 young men of high school and college age, among the colored people, only 30,000 are pursuing such studies. While the South is doing nobly by this problem, we must remember that the South, although increasing rapidly in wealth, has yet been obliged to re-build its entire business and commercial life since the war, and we must also remember that this is a national problem and responsibility—not a local one. It was sobering to learn that while we are expending $200,000 a year on work among the 300,000 Indians, we were, until quite lately, expending but $70,000 a year on work among the 10,000,000 negroes in the United States. It was gratifying, however, to learn that we are now doing more for the colored people, though by no means our full duty, and that our Industrial and Normal Schools in the South are among the best provided by any agency of uplift. The open doors of enlarging opportunity were also described; and it is hoped that Chicago will send handsome support to the especial work of Education carried on through this American Church Institute for Negroes. Its work supplements that done through the General Board of Missions.

Tells of Work Among the Negroes

On the evening of December 14th, the people of Oak Park were all invited to the parish house of Grace Church, to hear an address Agent of the American Church Institute for Negroes. He preached on the Second Sunday in Advent in the Church of Our Saviour and Henry F. Cope, of Hyde Park, Chicago, who is the secretary of the Religious Education Association. The Superintendent of Oak Park's Public Schools united with the clergy of Grace Church parish, in issuing the invitation for this lecture. Many parishes are planning "Mystery plays" by the Sunday school children as part of their Christmas festival this year. In Oak Park the boys of the Grace Church Sunday school are making a "Crib," with the stable, manger, "Bambino," and representations of saints, shepherds, kings, sheep, cattle, and all complete, which will be installed in the west transept of the church during Christmas-tide. Another event of the Christmas-feast in this parish, will be the first use of the new altar now being erected in the church. The Sunday school children are purchasing the Tabernacle for this altar, as part of their Christmas offering.

Grace Church, Oak Park

It is good tidings that the Rev. Norman O. Hutton, rector of St. Chrysostom's Church, Chicago, has accepted the appointment of priest-in-charge of the mission of St. John the Evangelist, Rees Street, near Clybourn Avenue, Chicago. This mission has been un-

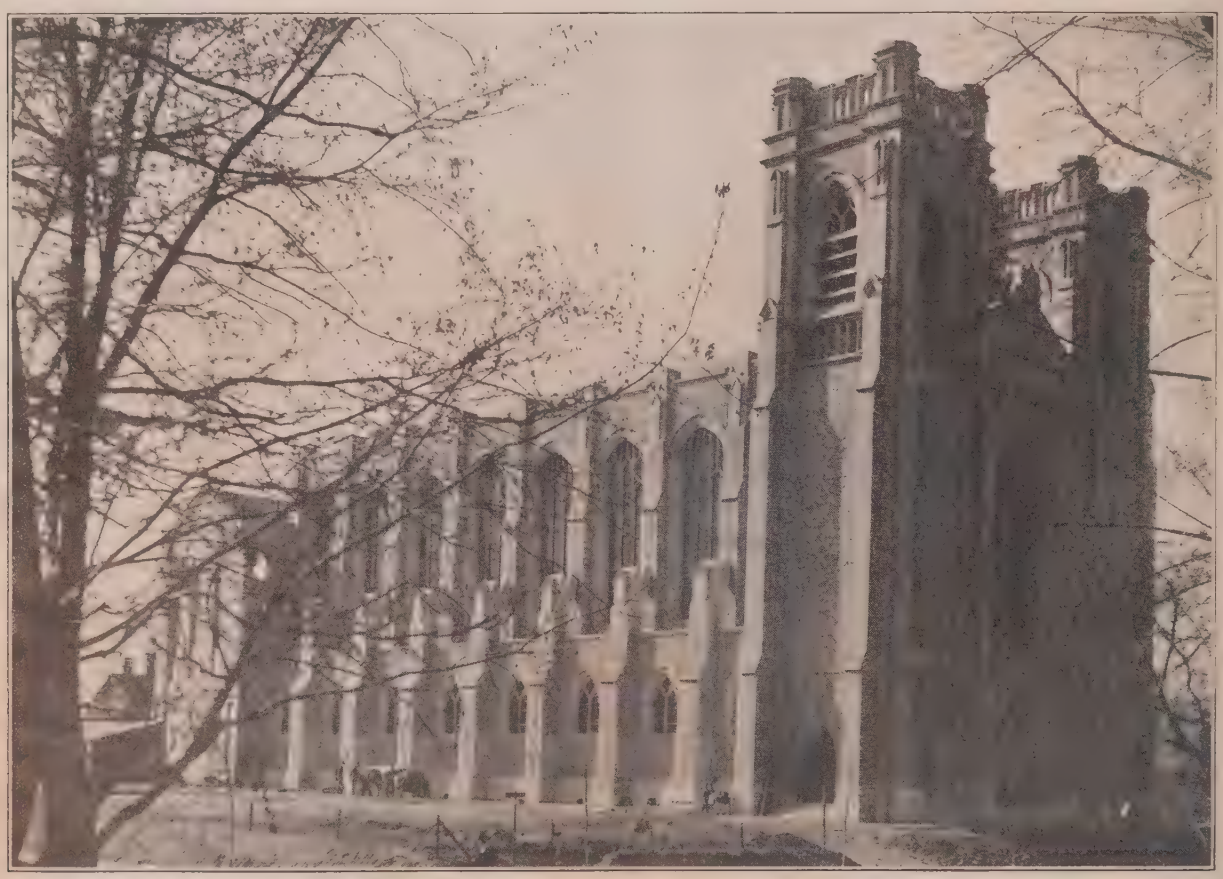
Mission of St. John the Evangelist

(*Continued on Page* 278.)

THE NEW CATHEDRAL IN DENVER

ON Thanksgiving Day an old custom in Denver was renewed of holding in the Cathedral a united service of all our churches in the city. There were fully 1,000 present, including nearly twenty of the clergy, with the Bishop, the Dean, and Dr. Hitchings, a former rector of St. John's-in-the-Wilderness. The choir, which was perfectly trained, numbered about fifty voices, and rendered the best known selections from Haydn's "Creation" excellently well. The sermon was preached by the Rev. H. S. Foster, associate-priest of St. Mark's, and the offerings of fruit and flowers were sent to the Craig Home for Consumptives.

This, however, was not the first service held in the new edifice. The first one was held on November 5th, when the building was filled to overflowing and the Dean preached the first sermon on the text, "I was glad when they said unto me, We will go into the house of the Lord." The offering on this first occasion amounted to $2,800.



ST. JOHN'S CATHEDRAL, DENVER, COLO.

The new Cathedral has cost $250,000 so far, and the nave, with the gallery, seats 1,200 people. The length of the nave is 185 feet and the breadth between the pillars is fifty feet. The reredos was brought over from the chapter house and contains seventeen figures carved at Ober-Ammergau, representing those who directly or indirectly were responsible for giving us our English Bible. The front of the altar is a carved piece also from Ober-Ammergau, representing the Last Supper. The choir stalls, of the same school of carving, are not yet in place nor completed. The lighting is by linolyte process—a thread of tungsten about a foot long constituting one light. There are six of these to each pillar, so placed on the east side that they are invisible to anyone entering the church, but perfectly visible to anyone walking down the aisles, to whom will recur one old lady's remark that she had "never seen so many thermometers in a church."

The acoustics of the Cathedral are entirely satisfactory—"the most satisfactory of any great building I have ever been in," says the Dean.

Under the will of the late Charles B. Kountze, president of the Colorado National Bank of Denver, the Cathedral and St. Luke's Hospital each receive $5,000, and Dean Hart receives a like amount personally.

SOCIAL PROGRESS AT OLD TRINITY, NEW YORK

By Clinton Rogers Woodruff

ABOUT a year ago social workers generally were much gratified by the fact that Dr. Manning, rector of Trinity, had retained Miss Emily W. Dinwiddie, the tenement house expert, to look after the property belonging to the parish. Miss Dinwiddie has not completed a year's work in her present position and no formal report has yet been published; but the following facts which I have gathered will, I am sure, be of interest to Church people and social workers generally, as showing not only what has been accomplished, but what may reasonably be expected.

In addition to the previous work of the rent collectors and those in charge of repairs, which is still carried on by others in the office, Miss Dinwiddie makes systematic inspections of the houses. This serves the double purpose of bringing to notice at once defects in the houses, which the Corporation, as landlord, should remedy, and giving opportunity for educational work. It also serves as a stimulus to the tenants by showing up any uncleanliness, negligence, or disorder for which they are responsible.

Steady progress has been made in improving the houses of the lower grades which have at different times come under the control of the corporation by the expiration of leases. For example, in the twenty-six buildings which the first report showed not to conform strictly to the law in regard to fire escapes, this defect has been remedied. The few overcrowded apartments have been dealt with.

Progress has been accomplished not only in remedying structural defects, in maintaining cleanliness and raising the standard of the tenants, but also in adding comforts and conveniences as well as small attractions. For instance, bath and laundry tubs have been provided in a number of houses not previously equipped with them, and in one court, with the coöperation of the National Plant, Flower, and Fruit Guild, a central flower garden and window boxes full of flowers have been supplied the tenants and seem to be much enjoyed.

Houses of the better grades which have been a long time in the possession of Trinity are visited also, to make sure of the condition of all the properties, but in these there is little

to do. They are and have been in good condition and well equipped and are occupied by tenants who take care of them and are prompt in reporting any need for renovation or repair.

Among the poorer tenants in connection with the inspection, a certain amount of other social work is done, securing fresh air outings where needed.

Of the houses owned by Trinity and used wholly or in part for dwelling purposes, there are now 366, of which 246 are occupied by only one or two families in each. The remaining 120 of this class are occupied by as many as three families in each. Altogether, over 5,000 people live in houses owned by Trinity Church.

One of the most difficult problems, however, has been that presented by the houses not owned by Trinity, but built and maintained by others on land still held on ground leases. In the initial investigations made in behalf of the Charity Organization Society Tenement House committee these were not included, because of objection to inspection on the part of tenants, agents, and owners, who were resentful on account of newspaper attacks. Since Miss Dinwiddie's appointment, however, and the establishment of relationships throughout the neighborhood, she has succeeded in inspecting all the lease-hold dwelling properties, except two, where the owner remains obdurate and has a lease which still has some years to run.

The leased properties it is believed are now being dealt with as satisfactorily as is possible under existing conditions. The Corporation has recently been buying in a large number of these dwellings from their owners in order to assume full responsibility for the houses on its land. Within a short time the number has been reduced to 147. Where the ground leases have not yet expired and the owners are unwilling to give them up, nothing can be done by direct compulsion. Renewal of ground leases has been granted for one year to tenants owning and themselves living in private houses, well kept and in good condition at the time of application for renewal of the leases, this being ascertained by careful inspection. This plan works very well.

The deliberate policy of taking over in large numbers houses formerly held by other owners, has meant a great amount of work. Bringing these up to a satisfactory standard has been expensive. Some of the houses have been torn down, but many have been kept and practically made over from roof to cellar. Any demolition work has been carefully adjusted, not displacing large numbers of tenants at once, and finding accommodations elsewhere for dispossessed families.

Trinity has not raised her rents in more than twenty years, in spite of the great increase in taxes and other expenses during that time. The Corporation has always been lenient with tenants in straits of any kind. It has maintained in the downtown section of the city small dwelling houses instead of skyscraper tenements. As a result, the whole area in which the Trinity properties are located has been kept remarkably free from the congestion evils which are the curse of New York, but on the other hand under these circumstances the income from the properties is necessarily small. Trinity's keeping the rents down, keeping out congestion, and, as at present, spending large sums in improving the houses, is thus not likely to induce other owners to go and do likewise.

ST. JOHN'S CATHEDRAL, DENVER,
WEST VIEW IN THE NAVE.

ST. JOHN'S CATHEDRAL, DENVER,
VIEW LOOKING TOWARD THE SANCTUARY.

This is an informal statement of the situation in regard to the Trinity "tenements," so called. With regard to published statements, care has to be taken, as every such statement seems to reach the tenants eventually, even from the most unexpected sources. They naturally resent anything that to them seems either patronizing or critical. There is no smallest objection to publicity as to the condition of Trinity's dwelling properties; but an example of the difficulty of publicity is to be found in one unfortunate incident. The *World,* in commenting on statements, harmless in themselves, which had appeared in the *Survey* and elsewhere, said, in flaming headlines, "Miss Dinwiddie says all the Trinity tenants need is soap and water." Naturally, that roused the indignation of the aforesaid tenants.

It has frequently been stated that before Trinity secured her services, Miss Dinwiddie had been engaged in attacking the parish for its policy in regard to its tenement property, and that while "resenting" her "attacks," the Corporation decided to place her in charge, and so forth. This makes a good newspaper story. The only trouble with it is that it is not true.

Miss Dinwiddie, so far as I know, never made any statement about Trinity tenement property, or had any connection with it, until she made the investigation and report for the Charity Organization Society. This investigation and report were made at the specific request of the vestry of Trinity Church and were the result of the vigorous policy in regard to the

property which Dr. Manning took in hand immediately upon assuming the duties of the rectorship of the parish. Miss Dinwiddie's report, while thorough and perfectly fair, and while showing some conditions below what one would be justified in regarding as the proper standard, was, on the whole, so favorable that it was a surprise to the C. O. S. and to the community generally, and showed the falsity, if not the malice, of many of the newspaper statements which had been made so long with impunity that they had come to be generally accepted.

It is fair to say that Trinity had done a great deal of work in improving conditions before she asked for the C. O. S. report. This Dr. Manning had been actively pushing from the first moment of his rectorship. There had been and were conditions in the houses upon which leases had expired that were far from what he considered right; but there never were any conditions, so far as my knowledge goes, in any way approaching or justifying the statements often made.

It was Miss Dinwiddie's admirable work in making the investigation for the C. O. S. (at their request) which suggested to the parish the thought of securing her as a permanent member of its staff, to give her whole time to watching and caring for the social welfare of the tenants of their estate. The plan has worked most admirably, and in her important and unique office, Miss Dinwiddie is of the greatest possible help and is an unspeakable comfort to the rector, for he now knows that the whole situation as to the property is being constantly, closely, and conscientiously watched by one who is an expert and whose whole heart is in this work, and also that the tenants are being helped in many positive ways to do their proper part towards maintaining good conditions. The appointment of Miss Dinwiddie, following upon the publication of the C. O. S. report, has had a quite wonderful effect upon the public mind. The criticisms and attacks which were so bitter and so constant, have ceased. The social workers of the city know what the parish is doing and are its friends instead of its enemies, and the general sentiment is all that one could ask. In place of the former spirit of hostility, or, at the least of suspicion, Dr. Manning now gets constant expressions of sympathy and good will, which certainly he most heartily deserves.

There are, of course, those who hold that it is wrong for a church, or an individual, to hold property, and there are those who are hostile to the Church as such. There are also those who dislike Trinity parish because she stands steadily with all her power for Catholic truth as opposed to many tendencies of our time. These there will always be, though one hears little from them just now, and in any case need not take them too seriously; but the general sentiment of the community and especially of the socially enlightened portion of it is distinctly friendly to the old mother parish.

The appointment of Miss Dinwiddie to her present work has undoubtedly done much towards creating this feeling of confidence, for it is regarded, and rightly, as unmistakable evidence of the seriousness of a purpose to do the utmost to discharge rightly the serious responsibility in this most important respect.

I do not at present know of any other landlord who employs a skilled agent to do nothing else but watch and care for the social welfare of his tenants and minister to them in social matters, and this is what Trinity has done in engaging the services of Miss Dinwiddie. If there is another such landlord I want to know him.

WHAT RIGHT HAVE I to expect my brother to see things exactly as I do, unless he has had exactly my opportunities, privileges and experiences? I have a right to teach my brother, and to try to make him see things as I do, but I dare not coerce him, or threaten him, or use my influence to injure him if he refuses to agree with me. He may be on the way to the truth at which I have arrived in my thinking and experience. He must have all the time I have had, and all the training and opportunities, to advance as far as I have. I must wait for the truth to grow in him, shone upon by many suns, and watered by the showers of many seasons. I cannot be unkind, or contemptuous, or impatient with him because he is not as far on the way as I am. His own conscience is his judge, not I. I am his helper and keeper. Some day he may pass me, for truth is not yet complete in me; then I should not count him my friend and helper if he turned on me with harsh words and contemptuous looks. This is the first great principle of the modern religious mind—the progressiveness of truth, with all that it teaches of tolerance and brotherly kindness. It ought most successfully to cut the root of religious bigotry with all its hateful harvest of suspicion, division, enmity and persecution. These poisonous fruits will not grow where truth is held in meekness, and spoken in love.—*Errett Gates.*

CHICAGO WILL RECLAIM ITS LAKE FRONT

[*Continued from Page* 275.]

der the care of St. Peter's parish, Chicago, for a year or more, but St. Peter's work is growing so rapidly, with the additional neighborhood work centering in the Butler Memorial parish house, that it was found impossible for the parish leaders to care also for St. John's. Years ago, there was a close connection between St. Chrysostom's and St. John's, and these days have been emphasized by the kindness of St. Chrysostom's present rector, who, if we may speak of this, serves the mission without any salary compensation.

New Pastor at St. Matthew's

The Rev. A. L. Murray, who has lately come to St. Matthew's mission, Evanston, as the successor of the Rev. L. P. Edwards, was formerly the rector at Coldwater, in the diocese of Western Michigan, where he led a large and growing work for four years. His Orders come through the Canadian Church, and he has done missionary work in Manitoba, as well as parochial work in Ridgetown and Highgate, Ontario. He holds his M.A. degree from Trinity College, Toronto.

Advent Edition of "The Diocese"

The Advent edition of *The Diocese* is the second number in the 24th volume of this diocesan paper. Never has it been edited in more attractive and effective manner than at present. It is a pamphlet of some 30 pages, published each month, amply illustrated, supplied with editorials of strong, able leadership, with literary and news departments, and a well-selected list of advertisements. It has a large and growing circulation, summing up into the thousands, and should be widely known outside the diocese for its true worth. The Rev. A. G. Richards, of Lake Forest, has been the editor-in-chief for the past two years or more, assisted by the Rev. G. W. Laidlaw, the Rev. E. H. Merriman, the Rev. Geo. Craig Stewart, and the Ven. W. E. Toll. The Bishop also contributes occasional articles, such as the one called "A Letter to Vestrymen," in this December edition. The History of the Chicago Cathedral has been commenced with this twenty-fourth volume, and will be of great interest throughout the forthcoming numbers.

Meeting of American Guild of Organists

Many of the leading Church organists of the city and suburbs are among the fifty or more musicians who comprise the Illinois Chapter of the American Guild of Organists. They meet once each month at a down-town restaurant for dinner and a business meeting, discussing some phase of the varied life of the organist at each gathering. In order to become a member, one must pass a rigid examination, and the Guild is doing an important work not only in dignifying but furthering the influence of our organists. Their December meeting was held on the 11th of the month, with a good attendance.

Opening of New Church at Gary

Much interest was taken throughout Chicago during the second week in Advent in the opening of the new church at Gary, Indiana—the wonderful Steel-City which has been so newly founded just over the Indiana line from South Chicago. This work was begun by the Rev. L. W. Applegate in the earliest days of Gary's life. The present rector, the Rev. Lindus Cody Marsh, has also many friends among the Chicago clergy. The Rev. George Craig Stewart went to Gary for the men's club meeting on December 11th, the day after these opening services, on which occasion he shared with Mr. Herbert N. Laflin of Milwaukee the addresses of the evening. Both addresses were of an exceptionally high order. Bishop White's diocese contributes a goodly quota of communicants every year to the diocese of Chicago, as people move into the city from the surrounding towns, and they are all greatly interested in the growth of the Church in Gary.

Wards of C. B. S. Organized

The Confraternity of the Blessed Sacrament now has three wards or parochial organizations in Chicago, namely, at the Church of the Ascension, St. Batholomew's Church, and the Church of the Redeemer. The last two are in process of formation, as they cannot, by the constitution of the Confraternity, become fully established until so authorized by the annual council, which meets in the coming June. There are over 60 members or associates connected with the Ascension ward, which has been organized for a number of years. There is room for a large growth in the membership of this well-known band of earnest communicants, pledged to frequent Holy Communion and to daily intercessory prayer. Some wonderful blessings have been known to come to Chicago Church people during the past year from these nation-wide offerings of constant intercession. Those who are using the leaflet of intercession, published by the Confraternity each month, derive great comfort from the sense of large fellowship in these daily prayers. There are 2,300 copies of this leaflet published each month, and about 450 of the associates are priests, scattered all over the Church.

TERTIUS.

MEN THINK there are circumstances when one may deal with human beings without love, and there are no such circumstances. One may deal with many things without love; one may cut down trees, make bricks, hammer iron without love, but you cannot deal with men without love.—*Leo Tolstoi.*

Missionary Accounts of the Revolution in China

THE first mail accounts of the Revolution from interior China were received in this country last week. Through the courtesy of John W. Wood, secretary of the Board of Missions, The Living Church is able to print an article by the Rev. S. H. Littell of Hankow and some portions of a "Journal" of the Rev. L. B. Ridgely of Wuchang. These cities, with Hanyang, it will be remembered, comprise practically a single great city; on the Yangtse river, many hundreds of miles in the interior. At this group of cities the revolution first broke out, and there the contest has been waged very fiercely, and, if the cabled reports are to be believed, with almost continuous fighting from the middle of October to the present time. Hankow and Wuchang are centers of the most extended work of the American Church in the interior of China, the former being the see city of the missionary district bearing the same name. Boone University, with its divinity school of which Mr. Ridgely is Dean, is located at Wuchang, across the river from Hankow.

THE CHINESE REVOLUTION AS SEEN BY AN AMERICAN CHURCHMAN

By the Rev. S. H. Littell, of Hankow.

THE suddenness of the revolt was a surprise, although rumors of coming trouble have been rife for several years. Perhaps the very frequency of reported plots to overthrow the Manchu government dulled our sense of expectation. We have so often been told of impending revolutions, which never came off, that we thought the warnings this time were like the rest. Certain precautions were taken, of course, particularly in view of the revolt in Sze-chuen Province, to the west; but when all was said, we are surprised at what has happened.

II. *The Success* of the movement so far is phenomenal. It has carried not only Wuchang, Hankow, and this vicinity, but also Ichang, Changsha, Siangtan, and Kiukiang (important cities in three provinces), and all within a period of fifteen days. The people to a man are in sympathy with the revolutionists—"Republicans" they call themselves, having America before their minds as their model in establishing a new government.

III. *The Seriousness* of the uprising is measured by its very success. It has gone so far that a fight to the death must come. The seizure of government property, Yamens, mint, arsenals, etc., the execution of Mandarins, and the open establishment of an opposing form of government, have been so many ways of burning the bridges behind the Revolutionists. They have shaken China to the depths. Whether they win out or not, reform will result; the old cannot continue as it was; better days must come. How long they will be in coming cannot be forecast. Many observers think that the struggle between old and new, in the conditions here, cannot be a short one. That the course of this world may be so peaceably ordered by God's governance, that His Church may joyfully serve Him in all godly quietness, is our constant prayer at this time.

IV. *The Safety* of all our people, Chinese Christians and missionaries alike, is a cause for great thanksgiving. The contrast to the Boxer outbreak is striking and significant. In 1900 no foreigner and no Chinese Christian was safe; the war-cry was "Prosper the Present Dynasty! . Destroy the Foreigner and all connected with him!" and they tried to abolish every hated foreign person, idea, and thing. In 1911, so great has been the change of attitude toward foreigners and Christianity, that on the day after Wuchang was taken, the leader of the Revolution issued a proclamation which contained these sentences: "Those who inflict injuries on foreigners are to be beheaded"; "Those who can afford protection to the foreign concessions are to be highly rewarded"; "Those who guard the Churches are to be highly rewarded." The proclamation stated that the revolution is "to dispel the Manchu Government and to revive the rights of the Han people." The present battle-cry is "Prosper the Chinese; Destroy the Manchus." This is on the rebel flags, and seems to have a two-fold object; first, to centre the people's attention around a single purpose, to give the movement definiteness; and secondly to divert attention from foreigners.

One clear-cut issue stands out, and must not be obscured by unwise acts involving foreign nations, whose smile on the revolution is earnestly sought. The lives of the common people have been protected remarkably, far more carefully than might have been expected. But the abject terror of the people, at first, was most pitiful. They fled pell mell from the cities, with as many of their possessions as they could carry, paying exorbitant rates to carrying coolies, boatmen, and steamer ticket-sellers, who charged commonly from fifty to one hundred times the usual money, taking advantage of the fear and confusion. Half of Wuchang fled and perhaps two-thirds of Hankow. The Christians shared this general terror; and many were relieved of all their goods by ruffians who waited outside the

(*Continued on page* 280.)

In another letter dated October 26th, Mr. Ridgely states that he has taken the seven divinity students, with a Chinese teacher, to Hankow for safety, and that the students will continue their studies, five of them expecting to be ordained deacons in January. He states that the entire party will go to Shanghai or even to Japan if it shall prove necessary in order for them to continue their studies. So far as known, they are still in Hankow. It is also stated in the same letter of October 26th, that the Rev. A. M. Sherman, being in poor health, had been sent to Shanghai and that Mr. Ridgely and his students were occupying Mr. Sherman's house and adding his duties, so far as possible, to their own. Dr. Jackson was then also in Hankow.

It will be understood that these letters date only from the beginning of the turmoil, and that it has been very much worse in the nearly two months that have elapsed since the letters were written.

JOURNAL OF THE REV. L. B. RIDGELY

Hankow, Sunday, October 15, 1911.

YESTERDAY I visited Wuchang with Dr. MacWillie and Mr. Kemp. It was 11 o'clock before we got away from Hankow. The Deutcher Lloyd launch took us to the other side, and we walked up to the north gate. Everything outside the city was perfectly peaceful. At the gate we found half a dozen soldiers about to enter and tried to gain admission with them, as this would save climbing the wall. The guards at first refused and finally admitted us and called the captain, who questioned us closely and finally permitted us to enter the city. Streets were quieter than usual, but business was going on. On our own street we met various friends, and arriving at the compound, found the families of our teachers and workers domesticated in the various school buildings. The old place seemed beautiful and quiet as in the summer vacation.

At Dr. MacWillie's house we found waiting for us the delegation of Chinese gentlemen whom we had gone specially to meet. They had come to discuss the formation of a Red Cross Society, hoping to get the coöperation of Chinese and foreigners in all three cities.

At a meeting of the Mission Council in the morning (the council which meets daily now to discuss the situation and make plans for the day), it had been decided that we would gladly act with these gentlemen if an association could be formed on the basis of the Geneva Convention, and Dr. MacWillie was permitted to accept tentatively their invitation to be president.

The delegation included Mr. Tang Hua-Lung, president of the Provincial assembly. They accepted cordially the principles of International Red Cross Association and gladly consented to obtain for us an interview with the military governor, General Li, now in charge for the Revolutionary Government at Wuchang, in order that we might obtain his sanction and coöperation in the matter.

The Provincial Assembly, being an Imperial institution, is at present not a governing power in Wuchang, General Li being practically Dictator, and the government entirely military. (His title by the way sounds curious to American ears. It is "Dodo," but means "Superintendent of the Capitol"). A large number of the delegates have left the city; those who remain, however, are representative men, gentlemen, scholars, teachers, merchants, and meet from time to time informally to discuss the situation. They have organized societies for the protection of peace, to do police work and assist in keeping order. We have here perhaps the beginnings of a municipal government. They have ordered lights to be hung in front of every house, have opened police stations, etc. They have thus accepted the actual government without declaring themselves on either side. Their one desire, as usual with Chinese gentry, is to keep peace so that they may go about their own affairs.

The delegates having left, we went to tiffin at the men's house. It was surprisingly good for a beleagured city, as all our winter's stores have been laid in and there is just now plenty of stuff coming in from the country.

Tiffin over, we started over across the city accompanied by Mr. David Yui and Mr. Kong to see the governor. Two guards preceded and two followed us. The walk along the street was like a chapter from the French Revolution. The street was full of soldiers on duty or marching one way or the other. As soldiers met they exchanged passwords. "The National," one would cry. "The people," would be the answer. Or one would say, "Chinese," and the other would answer, "Rule." There seemed to be several such passwords and I am told there is a secret code by which the revolutionaries can test one another in ordinary conversation.

The streets were busy and orderly, the people going around occupied in their ordinary affairs. At the gate of the Hsien's Yamen

lay two corpses of men who had been caught robbing or pillaging. In accordance with the proclamation originally issued they had been beheaded immediately and their bodies laid out for a public warning—gruesome sight, but effectual. It is probably by this means that order has been maintained the last few days, not only in Wuchang, but even in Hankow, a far more difficult problem.

The government has set up its headquarters in the Political Assembly building. We found there a busy scene. No array of chairs and bearers, as in old-fashioned days—few chairs are seen in the streets now—but the soldiers filled the place; guards without, and at the gate, and inside at every turn; citizens seeking admission, awaiting audiences or occupied with various business. The floors were littered with epaulets and decorations of the imperial army, shoulder straps and scraps of red braiding from imperial uniforms, torn off when the men put on the white badge of the revolution. There was a little outward formality, but so much activity that it looked like confusion, though in fact business seemed to be fairly well organized.

One thing that struck me was the eager and intent activity of the men—all alike—soldiers, officers, and civilians. It was so different from the easy-going, half-hearted sort of activity we used to see in the old days about the public offices. These men seemed to work as if they felt, "We are doing something for ourselves; something that is worth while."

We were ushered into the presence of the general with little delay. Two Japanese gentlemen were in the office, and we were told that they were discussing the possibility of bombardment. The General received us graciously; he is the same officer who reviewed our Boone School battalion at the commencement both this year and last. He understands English quite well and speaks it to some extent. Mr. David Yui, headmaster of Boone, acted however as interpreter and explained the object of our visit. He cordially indorsed the plan and gave us an official letter recording the indorsement. He agreed also to provide liberty of entrance and exit for Red Cross workers, and provided us with three or four badges officially stamped entitling the bearer to come in and out when the gates were closed. While waiting for this paper to be delivered, we were entertained in a long room downstairs where they were busily at work making flags for the new Republic. The flags are red with nine yellow medallions arranged in a circle in the center. When I asked why nine, he said there are to be eighteen, one for each of the eighteen provinces. I asked if nine had already joined the movement and he said, as yet, only six (Kuang, Tung, Kwang Hsi, Szchuan, Hunan Hupeh, and Anhwei). The other three no doubt are, Honan, Kiang Hsi, and Kiang Su. These form the group of the Yangtse province and the principal provinces of the south. If the Revolutionists succeed in holding these, China will be again divided into two great sections, the Northern Empire and the Southern Republic, and it would remain to be seen how long the Northern section would remain an Empire. We are told today in Hankow that the Imperial Government has lost all hope of saving the South. They have not sufficient troops to spare; the distance is too great; the transportation insufficient and uncertain; and more than this it is by no means impossible that the troops when arrived here may go over to the Revolutionists.

Returning to the compound, Mr. Kemp and I came across the hill without guard; the guards going with Dr. MacWillie and to make another visit, the officers at the government building telling us that we should be entirely safe. We found the flag of Revolution flying at the top, cannon lined all along the ridge, and soldiers on guard; no guns of large size however. The walk was now on quieter streets and all seemed as in ordinary times.

Arrived at the compound, I had just half an hour to pack some necessary things in bags and bundles and reach the river where a launch was to meet us at five o'clock. Our own gardeners and coolies carried the packages to the city gates, which were opened to let us out, honoring our Red Cross badges. A crowd of coolies swooped down upon the things as soon as they appeared. It was but five minutes' walk to the river. I gave the six men a dollar which was about five times the usual pay. Of course they were not satisfied and "yowed" a good deal, but at last we got off. The steam launch had not appeared, and so we paid a dollar each for the two boats to take us to Hankow where we arrived just after dark.

At eight o'clock this morning most of us met at the English church for our Sunday Eucharist; a Eucharist indeed this time, as we could give special thanks for preservation from great danger. There was of course a service in Chinese in the Cathedral. I attended the service of Morning Prayer in the Cathedral at eleven. The congregation was less than usual, but very good considering the circumstances, as women and children and sometimes whole families had gone off in great numbers to the country for safety. The psalms of the day were specially appropriate; it was the 24th morning of the Chinese month. The Rev. Mr. Littell preached an apt sermon from Acts 8: 1-5, calmly and sensibly urging the people, whether they were scattered abroad or remained in Hankow during the present anxiety, to go everywhere preaching the Word. The question as to the prayer for the Emperor he met by omitting it, and using instead the prayer for use in times of tumult. It is desirable not to commit the Church to either side until authority is settled, and perhaps this comes as near as possible to effecting that end.

Reports of the situation to-day are various. We are told that Yuan Shi Kai was ordered to Hankow to quell the Revolution, but that he claimed to be unable to do so as he had not sufficient troops. It is said that such being the case, he was ordered to come and arrange for peace; it is said also that three thousand troops from Honan were ordered to come down, and that upon reaching the railroad, they declared themselves for the Revolution, and put on white badges. Last night's boats from down the river brought no word of trouble from either Kiukiand, Anking, Wuhu, or Nanking. We are still cut off from telegraphic communication with Hunan and the West.

THE CHINESE REVOLUTION AS SEEN BY AN AMERICAN CHURCHMAN

(*Continued from page 279.*)

cities on all main roads, and robbed everybody who had anything to rob. We sheltered our Christian women and school children as long as necessary, gradually sending them off to safe places in the country. The people know what to expect in times of unrest in China. Not without significance as explaining the great fear which prevailed is the following section of the Proclamation above referred to: "Those who give way to slaughter, burning, and adultery are to be beheaded." Even this did not allay the terror which reigned for three or four days; for a fearful slaughter of Manchus was going on. Soldiers hunted them out of dark and hidden places, like rats, and showed no mercy to men, women, or children. Nine hundred to twelve hundred in Wuchang were thus butchered, without the slightest justification for such action. Our Chinese clergy are now preparing a petition to the Revolutionist General Li, begging him to have this kind of killing stopped. Yesterday I saw the British vice-consul, a commander of a gunboat, and twenty English soldiers take from a British steamer three terror-stricken Manchus (two of them women) and convey them to the consulate for safety from the hands of a crowd of soldiers who had waited a day or more on the shore for these three unfortunate persons to land. Mercy, pity, kindness, are virtues which will not be truly current in China until the Christian stamp is put upon the hearts of the people.

V. *Sundry Incidents:* 1. The day after, in these three cities (Wuchang, Hankow, and Hanyang, in situation not unlike New York, Hoboken, and Jersey City) the daughter of one of our Chinese priests disappeared. After much anxious search she was traced to the Yamen of the newly appointed Prefect of Hanyang. She had gone to offer herself to the service of her country, and was willing to take arms and fight. The Mandarin was embarrassed and uncertain what to do; but the arrival of her father saved the situation. A feast in her honor was given, the official begging her father not to be offended if she were given the chief seat (*above him*, unheard-of thing in China); and a guard provided with special passes through the city gates, which were to be opened especially for the daughter and her father, the soldiers to accompany them all the way here. Great and favorable comment on this Chinese Joan of Arc is heard through these cities—and many a man has felt shame for *his* lack of courage and patriotism in contrast.

2. The fighting is almost ludicrously tame so far; it will be serious enough later, no doubt. Yesterday six hours fighting and skirmishing went on, with only six men wounded and three killed, as far as could be learned. The Revolutionists advanced, with a field gun; some Imperialist shots were heard; the gun was left while the rebels ran; the loyalists didn't venture out to get it; and eventually some unarmed villagers near-by hauled it back to the Revolutionist camp for them. There have been other incidents in the "war," just as comical.

3. One of the steamer lines connecting Hankow and Shanghai is the China Merchants Co.—largely a government concern (bought out some thirty years ago from Americans who once did large business on the Yangtse). The Republicans notified the captain of one of these steamers that he had better take down the Chinese flag, while at dock here, for fear the soldiers, who have no special leaders, should shoot at the boat. Finally it was agreed that the steamers of that line while in Hankow should fly the rebel flag, and when out of revolutionary territory should resume the Chinese flag again.

4. The prison doors have all been thrown open, and everybody within released, rascals as well as revolutionaries arrested before the outbreak. Among those released are two who were converted by Lieo Chin-an, the sturdy Christian, of whom Bishop Roots has written in the Church papers. While in jail, Lieo converted five or six men, one of whom is now a teacher in the Mission. These two released men hold high office under the Republican government, one being a Mandarin before whom the Joan or Arc just mentioned appeared.

5. Those of the Mission staff, foreign and Chinese, who are here, and have no special duties while the troubles last, together with fifteen or more older students and teachers of our schools, have offered for Red Cross work, and are busily engaged in nursing and preparing for further casualties. Dr. MacWillie, of St. Peter's Hospital, Wuchang, is president of the entire Red Cross Society for this part of China, and has worked faithfully and effectively in organizing the work, which is totally new to the Chinese here.

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

THE WORK FOR CHILDREN IN THE CHURCHES OF KANSAS CITY, MO.

AN interesting feature of the Child Welfare Exhibit in Kansas City was an exhibit showing what the churches are doing for the children, especially to conserve the welfare of the child. It graphically proved that the churches are doing a great deal more than teach Sunday school lessons to the children. In the words of the official announcement:

"The churches of Kansas City are deeply concerned to-day with the conservation of the child. Next to the public schools the Church teaches more children than any other public institution of Kansas City. The realization of responsibility to childhood is of rapid development, and the illustrations of the Church's activities in this section might be indefinitely extended."

In selecting material for this exhibit, effort was made to represent the work of all religious beliefs. In the very nature of the case the effort was only partially successful, because of the large number of institutions. However the material gave the parents an understanding of the opportunities and privileges offered by the churches to the children of the city.

These opportunities may be classed:

First: As the educational activities of the churches as seen in the Sunday schools.

Second: The activities meant to enrich the social life of the children, most of which find their way to the children through the channel of the Sunday school. Whatever may be the religious belief of a church, all believe that religion should make the world happier. High ideals are fundamental to happiness, and the Sunday school seeks to train the child to this sort of thinking.

Pictures in the exhibit showed that some schools came much nearer to ideal efficiency than others, and also that all schools can be, and are being, improved. The problem of the Sunday school is to furnish the child moral and religious training, equal to the general education given by the public school. To do this, however, few Sunday schools average more than an hour a week of available time over against twenty-eight hours at the disposal of the public schools. Their teaching, too, is often done in buildings not well adapted to the purpose, while the public school is well housed and well equipped with needed appliances for work. To quote the official announcement again:

"It is to the solution of these problems that the Church is giving much time, and as a result we have the rapid development of Sunday school equipment and methods. During the last ten years there has been more improvement in Sunday schools than in the average educational institutions, and it will pay parents who believe in moral and religious training for their children to study the exhibit in this section.

"To think of the Sunday school as a place where children are merely taught doctrine would be a mistake. They are really being prepared to join a great institution now awaking to its social task. Children of many nationalities are brought together and learn how to become the best sort of American citizens. The newest churches make special provisions for the training of their children. Church buildings adapted to Sunday school work are being erected and equipped. Teachers of the best quality are being secured, and although unsalaried, they are devoting time to study and preparation for this responsibility."

Social activities carried on by the Sunday school have an important place in the life of the child. Some churches maintain kindergartens in sections where the public schools do not provide such training or where parents are unable to send their children to the kindergartens already provided. The instruction is in addition to that given in the Sunday schools. Some churches have gymnasiums and playgrounds attached. These have competent oversight and provide a place for children to play who would otherwise be upon the streets. Picnics to parks or country are planned for the summer time and the children are piloted by teachers and superintendent.

A study of the exhibits in this section showed the parents the opportunities offered every child in Kansas City.

SOCIAL SERVICE IN UTAH.

The missionary district of Utah has a Social Service Commission which is composed of the Rev. W. W. Reese, of St. Paul's Church, Salt Lake City; the Rev. M. W. Rice of Garfield; Prof. G. M. Marshall, of the University of Utah; E. M. Bagley, Esq., of the Oregon Short Line, and G. A. Woodruff. This commission has recently sent a letter to the *Desert News*, pointing the way to an important reform which has relation not only to the cause of living, but to the standard of morality:

Observing that "Utah has no law requiring butter to be sold in a pound of 16 ounces," attention is directed to the fact that the law is sufficiently observed if the net weight appear on the cover of a package, and that "at present packages of butter are marked as containing 15 ounces . . . The creamery buys the butter fat by the pound of 16 ounces and sells it as butter in supposed pounds of 15 ounces. Thus on every pound they gain the illegitimate surplus of an ounce through buying by the normal standard and selling by another. Aside from that gain they obtain the legitimate surplus through the increase of every 16 ounces of butter fat into 19 ounces of butter due to the addition of salt and moisture. The loss of one ounce per pound means to the family of five that uses only a pound per week about 2½ cents or $1.25 per year. But it amounts to much for the creamery man. It means to him an unearned profit of $25,000 on the 20,000 families in the city. Moreover there is nothing to prevent him from dropping the net contents to 14 ounces and thus getting $2.50 per year from each family." The commission asks the public, then, to demand in each package of butter a full 16 ounce pound.

FRANCHISES AND THE PUBLIC EYE.

Bureaus of municipal research speak with entire propriety of the necessity of a "mayor's eye" which shall be all-seeing and far-seeing, and which shall be directed to all phases of municipal administration. Highly important though the mayor's eye is, still more important has been "the public eye," which has gained in strength and clarity with the growth of sound, educated public opinion in matters municipal.

In no one field has this "public eye" been more conspicuously developed than in the matter of franchises for municipal utilities. When the National Municipal League first began the agitation for a more rigid enforcement of franchise laws and demanded more adequate supervision of them in the interests of the whole people, there was very little interest in the subject. The suggestion that franchises be granted for short terms, with increased power of supervision in the hands of the city authority, received scant public support. Thanks to the very active agitation which has been carried on in the intervening period, the suggestion of long-time franchises is no longer held; and we find corporations, civic organizations, and public officials uniting for the drafting of franchise ordiances that will at one and the same time serve the ends of the public, guarantee a safe return on a reasonable valuation of the investment, and subserve the ends both of the city, the users of the utility, and of the corporation.

While it is quite true (as the Governor of Wisconsin pointed out in a recent address) that the public interest has always in the eye of the law justified regulation in behalf of the people as a whole, nevertheless the tendency for many years was to disregard the public and its interests, on the principle that it had no rights which a corporation was bound to respect. A change is coming over the public officials, who more and more regard themselves as public officials and, as such, public stewards; and an equal change is being manifested on the part of the managers of the corporations, who no longer strive to see how little they can give the utilty-using public in exchange for the rates which they pay.

Some idea of the growth of the movement for an adequate supervision of franchises in the interests of the public, may be gathered from the fact that to-day there are fourteen cities with utility commissions possessing regulatory powers over organizations supplying electric, gas, transportation, telephone, and water service. Five years ago there were only two states that had such commissions—Massachusetts and New York. Twenty-seven states now have commissions exercising a control of varied degree over one or more classes of utilities, steam railroads included. These figures indicate in a marked manner the trend of legislation. It is apparent, as a well-known utilities expert (Arthur S. Huey, of H. M. Byllesby & Co.) recently pointed out, that regulation of public utilities "has emerged from the domain of discussion and experiment into accepted practice."

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE MISSION HYMNAL

To the Editor of The Living Church:

AT last I have had an opportunity of studying the Mission Hymnal; having examined the hymns, and read through every tune. In issuing this book, the purpose was, I suppose, to provide hymns for use in primary Mission work among non-Churchmen and lapsed non-conformists. The editors undoubtedly gave much time and pains in its compilation. I cannot help feeling, however, that it is a step backward. The good hymns are in the Church Hymnal or in some other good book. The other hymns, not good, are from various sources, chiefly from what is known as "Gospel Hymns." Why should we have such hymns as "O Happy Day that Fixed My Choice?" The language and the sentiments are obsolete and need re-statement. The tune, from E. F. Rimbault (a long way from him I fancy), is everything a hymn tune should not be. It is hard to imagine a much worse chorus from a musical point of view. Other bad tunes and hymns are Nos. 8, 11, 13—but it is distressing to have to chronicle them. In No. 28, we find "Come Thou Fount of Every Blessing." Why is this superior to No. 442 of the Church Hymnal? Compare the tune of Mendelssohn to that of "Nettleton." And what good can come from such a line as "Here I'll raise my Ebenezer?" There are many other very unsatisfactory hymns with worse tunes. Instead of reprinting such hymns, why could not the matter be left to the Ordinary of each diocese, who could convene a Board of Consultation composed of the best hymnologists and real musicians of his diocese or out of it?

The book will win us no credit abroad. It will not increase singing to an appreciable extent at home. Its publication is, I believe, a step downward, and in the long run will not prove an aid to missionary work.

Music is improving all around us. Orchestral and chorus organizations are spreading the knowledge of good music, and combating with might and main the crude philistinism of bygone years. Religious bodies around us are improving more and more in their music. The Congregationalists have two excellent hymnals, one of which contains the best carols and songs for Christmas and Easter that have been written, in addition to a large number of standard hymns with the best tunes. The Church Hymnal of 1892 is far from being perfect. Its defects, however, are chiefly in the hymns it lacks. The tunes, of course, are unofficial (I wonder why?), but there are very few of them ragged and commonplace.

The trouble is, I fancy, that many of the reverend clergy have not been able to make the Church Hymnal "go." Such musical experience as they have had has been in most cases derived from the Church music they heard as laymen. A large proportion of them have come from parishes whose musical aspirations centered on an elaborate *Te Deum* and a showy anthem. Hymn singing has never until recently been encouraged, and then it has often amounted merely to an effort to secure "hearty" singing.

A choral Eucharist has been considered undesirable, because it prevents, forsooth, "the people from taking their part in the service," whereas experience has taught that absolutely the opposite is the case. The plea that many tunes are written in too high a key is not worth much. What is the matter with an organist who cannot transpose a hymn tune? Or with an organist who cannot, with practice, learn to transpose and play correctly a hymn tune? In most instances it would be better to dispense with organ playing. Still there is no objection to standard hymn tunes being written in a fairly low key. But there is a very great objection to inferior hymns in whatever key they may be written. The good ones will not save the bad ones.

I rest my case. I think that the compilers were mistaken as to the standard at which they should aim. Religion is not merely an emotion, by any means. It is an education, and should be treated as such. So should music.

C. E. ROBERTS.

DR. ADAMS ON "CHRISTIAN SCIENCE"

To the Editor of The Living Church:

I AM very glad to have my estimate of the value of Dr. Adams' *Elements of Christian Science* supported with such sincere testimonials as those of my old-time Pittsburgh friend, the Rev. J. S. Miller of Newark, N. J., in your issue of December 2nd, and of the Rev. Mr. Gibbs of La Grange, Ore., in that of December 9th. Mr. Miller's suggestion, which Mr. Gibbs also endorses, that the time calls for a new edition of that great work, is one that ought to bear fruit. Is there not some wealthy man among your readers who would finance its republication? Without doubt his money would come back to him from the sale of the book. I am not authorized to speak for The Young Churchman Company, but I am sure it would be glad to put an edition upon the market if the outlay for its manufacture could be provided. It is not only needed now, but the time is ripe for its appreciation, as it was not when first published.

Milwaukee, Wis., December 12, 1911. JOHN H. EGAR.

REVISION OF THE HYMNAL

To the Editor of The Living Church:

MAY I add a word on this topic—unless too much indeed has been said?

That there is a crying need for revision I fully believe, and appreciate your suggestions; but in view of surrounding complex conditions, I feel with Judge Middlebrook, it is expedient that the Hymnal as at present be left intact. I would not add to it. It is now too bulky, and while the judge uses a strong—and hardly justifiable—word in saying hymns that are revolting to one, are as medicine to another, yet I have no doubt hymns that do not appeal to me and almost repel me are to some most comforting. As it is, we have a wealth of rich material, if we will but use it wisely.

I think the rector or priest in charge should not leave the selection of hymns—as I understand many do—to the organist, but select, or supervise the selection, of such hymns, and moreover have in mind they are teachers as well as preachers, and teaching is the greater of the two.

On the other hand, I must admit there are organists and organists.

Yours truly,

December 1, 1911. CLEMENT J. STOTT.

To the Editor of The Living Church:

THE present Hymnal does not *ensure*, as does the Prayer Book, any particular teaching. I have not yet seen any suggestion as to a revision which would improve matters in this respect. Any person who wished to avoid definite teaching might use the Hymnal throughout the year with considerable variety of selection and yet never utter one syllable teaching the doctrines of the Blessed Trinity, the Incarnation, or the Redemption—three great mysteries of the Christian Religion.

The real effect of the Hymnal is prohibitive, that is according to the (accurate) interpretation of some of our most conscientious and learned Bishops, it is illegal to use without special authorization, any hymn not found in the books set forth by General Convention.

It seems odd that our General Convention should give its formal sanction to so many apparently meaningless hymns (some of them capable of heterodox use) and refuse it to such hymns as many of those found in the old office books. It seems undignified that the said body should be called upon to set its official seal upon the pious doggerel found in the Mission Hymnal, although we may well trust those who tell us that such hymns have been found useful in certain benighted localities and under certain deplorable conditions.

The theory back of all this seems faulty. It must be the result of one of two objects or a commixture of both. If the object is to prevent the introduction of heresy by means of hymns, the attempt is futile so long as sermons are left to be preached at the discretion of the priest. If the object is to secure definite Church teaching through hymns, a far smaller and more obligatory selection is required.

I take it that it is highly desirable that the fundamentals of Christianity be taught, not only in the constant parts of the service, but also in the varying parts which are the more specially noticeable. The use of hymns for this purpose is of the first importance.

It is suggested, therefore, that a small collection of hymns (not to exceed one hundred in all) should be made (1) For the Offices of Morning and Evening Prayer (say twenty for each), (2) for The Order for the Administration of the Lord's Supper or Holy Communion, (3) Hymns appropriate to special occasions and Holy Days. Require the priest to say or sing at least one of the appropriate hymns at each office, one at Mass, and, in addition to these, one of the day when a special hymn is appointed, the remaining hymns to be chosen by the pastor at his discretion, subject, of course, to the limitations of his ordination vows.

It should be a fundamental requirement that each of the office hymns contain (if only in a doxology), some reference to the Blessed Trinity and to Jesus Christ as Mediator (the use of the preposition *through* should secure this). Most of the old office hymns satisfy these requirements. The Eucharistic Hymns should, in addition to all this, contain a plain reference to the Real Presence. The Special Hymns should make clear their connection with the occasions to which they are assigned.

Such an arrangement would:

(*a*) Ensure some orthodox teaching where it is badly needed;

(*b*) Ensure a wider range of legitimate selection than we enjoy at present;

(*c*) Allow individuals to consult the particular needs of various localities without wasting the valuable time of a triennial Convention.

(*d*) Remove some of the reasons for the desire frequently to revise the Hymnal.

JOHN COLE MCKIM.

Lyndonville, Vt., December, 12, 1911.

To the Editor of The Living Church:

WITH regard to a proposed new Hymnal, there are a few points relating to the material side of the book, which, it seems to me, should be carefully borne in mind.

1. It should be a book such as with music could be placed in the pews for the congregation.

2. It, therefore, must be smaller than the present book, and cheaper.

3. Great care should be taken in giving the book for publication that the quality and price shall not bring a fortune to the publishers at the expense of the people.

In point of number the present Hymnal has quite enough hymns. Many could be spared, scores are never sung. The list of 198 hymns which you published some time ago might well be dropped. Personally I could find only twenty in that entire list that I had ever heard sung. But assuming that your list was radical by 50 per cent, then 100 could be dropped altogether, and half that number would cover the choicest hymns not found in our present Hymnal. This would bring the book down nearly to 100 hymns, which, printed on India paper, would thus be compressed into a bulk convenient for the pews, having the words printed between the staffs, and of a much more readable and legible type than the present book. Certainly *white paper* should be used; not the *yellow* stuff now found in the eighty-cent Hutchins Hymnal. HERBERT G. PURCHASE.

Paterson, N. J., December 17, 1911.

DOUBLE STANDARDS IN TEACHING

To the Editor of The Living Church:

I am sure there are many who sympathize with your correspondent Mr. Thos. H. Simes in his dilemma, about which he writes in your last issue.

The Double Standard of doctrine, our heritage from a decadent Georgian past, is as disastrous ecclesiastically as a Double Standard of coinage would be economically.

No progress can be made permanent in winning America to the Catholic Faith till we abandon our Janus-like attitude.

Yet for your correspondent's comfort, and quite aside from any Hanoverian misconceptions, the Book of Common Prayer, thank God, offers clear evidence of the Catholicity of our position. The answer Mr. Simes requires is found writ large on every page. There is no uncertainty as to that. It is patent to both dissenter and Roman Catholic. In fact an intelligent objection on the part of those founding the Reformed Episcopal Church was the "sacerdotalism" manifest in the Book of Common Prayer and the difference between us is obvious upon perusal of their emasculated edition of the Prayer Book. On the other hand a distinguished Jesuit once told me he found the English Book of Common Prayer "Catholic from cover to cover."

In fine the only people in the world who blur the issue are those good brothers in our own household of faith who inherit the Low-Church prejudices—prejudices blinding them to what is evident to a critic whether friend or foe.

I was present not long since at a vindication of the Prayer Book position by a priest against whom a parochial pamphleteer had waged an unintelligent but sensational war of protest hurtful to the cause of the local church. It was refreshing to realize from the lips of this devoted clergyman how complete and splendid is the witness of the Prayer Book to every one of those doctrines of the historic Catholic Church which are unhappily repudiated by our separated brethren.

The Church has definitely and definitively spoken, and any declension from Prayer Book teaching is plainly unsupported by the context. Any Protestant gloss must necessarily be at the expense of the actual words used in the Book of Common Prayer itself, even though such gloss has the imprimatur of every Whig Bishop of the eighteenth century—that dismal period when the dignitaries of the English Church were rather classicists and courtiers than trained theologians and pastors. Respectfully,

St. Louis, December 13th. HENRY LEVERETT CHASE.

ARE WE TOO "COMPREHENSIVE"?

To the Editor of The Living Church:

THE cry, or shall I say plea, of Mr. Simes must find a response in many hearts. In mine it has often, but can conditions be otherwise? Reduced, is it not Pilate's cry of old that has come down the ages, What is truth?

Looking backward it would seem as if in the days of the early and mediaeval Church the question was of easy solution. The Church spoke with authority, people heard and obeyed. I would such conditions were now. This same question has sent some, possibly many, to the Roman obedience. I do not, however, believe that in that outward semblance of harmony, such have found a solution of their quest.

I wish indeed the Church would speak with authority, clearly and decisively, but it seems a wild dream to expect it, and should she, while Mr. Simes as a loyal son would accept her dictum (I cannot think he would reject it), yet others would not, and so all is confusion.

No, let us be loyal to our Mother, She has her credentials and they are real. Let us as her children, work for her, instruct our children, expound her dogmas, and the leaven must prevail.

Some months ago there was an article in THE LIVING CHURCH, "What hath God Wrought!" It showed so much, so very much, that has been done, and God is still working.

I realize one voice is but little, but Mr. Simes' letter touched me; it was an earnest cry and in my poor way I would make some response.

Many years ago I read Disraeli's *Lothair*, and as I recall, he (Lothair), wished that he had lived in the early days of the Church and so would not be torn with conflicting doubts as to the true Church. Then as now I sympathize with him, but as an English priest pointed out to me, the fight was nobler under modern conditions if one were loyal and true to his Church and convictions.

While I fervently wish our Bishops and clergy would speak, as to the Church's teaching, as one having authority, and it is good some of these do, yet, as it is, knowing we are members of the Holy Catholic and Apostolic Church, let each strive on, live up to our privileges, and do what we can to disseminate the truth. We know that even in the very early days, dissension and false doctrine arose, so let us take heart and try to be as wise as serpents and as harmless as doves in our devotion to *Sacre Mater*, and let us fight for her, be loyal to her, and we will strengthen our own faith and may influence others. Although certain vagaries of some Church people, clergy and laity both, may hurt, yet none the less should we work for our Mother, the Bride of Christ.

I realize this letter does not definitely reply to Mr. Simes, but can any one? Like him I would indeed wish the Church would state positively, definitely, authoritatively, her teaching; but can we ever expect that? Yours truly,

Kansas City, Mo., Dec. 14, 1911. CLEMENT J. STOTT.

HULL HOUSE AND THE ATTITUDE OF CHURCH PEOPLE TOWARD IT

To the Editor of The Living Church:

MAY I call your attention to an article in the last issue of THE LIVING CHURCH headed "Chicago Clergymen visit Hull-House?"

I can only account for the writer's tone of condescension on the theory that the article reflects the attitude of a number of clergymen towards settlement work. The writer apparently fails to recognize as "spiritual" the unselfish work of the two score men and women who spend their lives among the poor and unfortunate, nursing the sick, teaching the ignorant, befriending the foreign-born, guarding the young from temptations and industrial exploitation and offering to nine thousand people weekly the only opportunity for recreation and social life open to many of them.

It is somewhat extraordinary to venture to assert that Hull-House has "but little concern for any organized group of Christians." The devoted people who live at this great settlement are made up of Christians of all denominations, and number among them Church people who not only attend its services, but who daily put its precepts into practice.

THE LIVING CHURCH will doubtless acknowledge that spiritual life has many forms of manifestation. The Church women "who have poured thousands of dollars into Hull-House work" doubtless found that the Church did not offer them an adequate opportunity for social service, and therefore sought through direct contact with the problems of a great city an outlet for their spiritual energy. In a settlement it is possible to come directly in contact with poor people, to know their needs and to minister to them. It is from such direct ministration that a renewal of the spiritual life most frequently comes.

If the Church insists on making Church attendance the supreme test for a successful Christian life, people of a certain active temperament will always be forced to turn to humanitarian agencies for an outlet for their spirit of Christian helpfulness.

Very truly yours, LOUISE DE KOVEN BOWEN.

Chicago, December 13th.

THE STATUS OF BISHOP ROWE

To the Editor of The Living Church:

PERMIT a layman to submit a brief opinion, not a "decision," on the question whether Bishop Rowe is Bishop of Alaska or Bishop of South Dakota.

Section 2 of the Constitution of the Church creates the office of Presiding Bishop of the Church, and provides that "He shall discharge such *duties* as may be *prescribed* by the Constitution and the Canons of the General Convention." It was not the intention to make him a Pope, and he is obviously not the successor of "blessed Peter" in the sense that the venerable Bishop on the Tiber claims to be. His powers and duties are all "prescribed" by the Constitution and Canons of the Church. In fact the Constitution mentions only "duties" (not powers), and hence his powers are only those that are necessary in order to perform the "duties" imposed on him. I do not find that the power to grant dispensation of any sort is conferred

on him. He is not given power to veto any of the acts of the House of Bishops. His powers are few and all of them are prescribed and do not rest on any *lex non scripta*.

Section 3 of Canon 10 confers on the House of Bishops power to transfer Missionary Bishops in the following words:

> "The House of Bishops shall have power, *at their discretion*, to transfer a Missionary Bishop from one Missionary District to another," etc.

The language is unqualified. They have this power of transfer "at *their* discretion." The Bishop to be transferred has nothing to say. His consent is not required. The power to transfer is plenary. They could, if they desired to do so, consult the Bishop concerned, before making the transfer, or make it subject to his agreeing to it, but they can exercise this power of transfer without consulting the Bishop concerned, and when they pass a resolution transferring a Missionary Bishop, such resolution, by its own force, operates at once to make the transfer. Nothing further is required to complete the transfer. Bishop Rowe became Bishop of South Dakota by force of the resolution of transfer as soon as it was passed, and his refusal to obey the acts of the House of Bishops is illegal and contumacious.

The Presiding Bishop's bull on this subject is "writ large." He says that he was "constrained to decide, and to pronounce, and record and to promulgate" the "decision" that there is no vacancy in the district of Alaska, and that Bishop Rowe "ought to be and still is Bishop" of Alaska. He had no authority whatever to make that decision. He had the right to have an opinion on that subject and to promulgate it, but his "decision" is a mere nullity and binds no one, because he had no authority to render a "decision" on that subject. His is an apparent attempt to nullify the acts of the House of Bishops, or, in effect, to veto their resolution of transfer, or to transfer Bishop Rowe back to Alaska. The Presiding Bishop evidently is attempting to help Bishop Rowe out of a difficulty and his intentions are probably good, but his decision is, in my opinion, wholly without jurisdiction and void, and the House of Bishops should declare it to be void, and thus check usurpations in the office of Presiding Bishop.

The Presiding Bishop's references are all irrelevant to the points decided by him. There is no *lex non scripta* in relation to this matter. The action of the House of Bishops is based on a written canon amply authorizing them to make the transfer. The fact that the action of the House of Bishops in translating Bishop Barker was made conditional on his assent, has no bearing on a transfer that is made without any condition. Bishop Barker assented and was Bishop of Olympia. He did not refuse, but he was authorized by the terms of the transfer to refuse, if he desired to do so. In this case, the House of Bishops, in its discretion, made the transfer absolute. The venerable Presiding Bishop should remember that where a written law (*lex scripta*) is repugnant to an unwritten one (*lex non scripta*) the former prevails and displaces the unwritten one. When the common law and a statute are repugnant the statute prevails. But there is no *lex non scripta* relating to this question.

This canon should be enforced, just as it is. Missionary Bishops are selected by the House of Bishops, and assigned to districts with the reservation contained in the canon that they can be transferred to another district, in the discretion of the House of Bishops. They accept their bishoprics with that condition, and they have no right to complain. Every one tolerably well informed knows that misfits may occur in selecting Bishops for missionary districts, and the only remedy is the transfer of the unsuitable Bishop to another field.

The House of Bishops have power to transfer Bishop Rowe back to Alaska, but he is now Bishop of South Dakota.

I write as a lawyer, and not as an ecclesiastic.

McMinnville, Ore., December 13. W. M. RAMSEY.

Literary

MARRIAGE AND DIVORCE LAWS

Marriage and Divorce Laws of the World is the title of a volume edited by Hyacinthe Ringrose, D.C.L., designed to furnish the lawyer, the legislator, the social service worker, and the student a working summary of the marriage and divorce laws of the principal countries of the world. The laws of thirty-three countries are summarized. Under the United States the laws of each state are given in concise form. In his preface the editor says: "A study of the marriage laws of the world has also brought the happy conviction that the wholesome view of marriage as the union of one man and one woman for life, to the exclusion of all others, is the one triumphant fact of human history which can never lose its prestige. The surest sign of the general betterment of the world's law is that woman everywhere is more and more being allowed her natural place in the community as man's equal and associate. That nation is most enlightened which treats its womankind the best. All the legislation of the past century bearing on the subject of marriage has elevated man by giving more justice to women."

In commenting on the laws of the Chinese empire, Mr. Ringrose says: "We are of the opinion that Chinese law will never approach a scientific system until China recognizes the necessity and value of having professional advocates and jurists to point out the way to better things."

The book is published by the Cromarty Law Book Company, 1112 Chestnut street, Philadelphia.

NEW PAMPHLETS

THERE HAS BEEN published as *Prayer Book Papers No. 3*, in the interest of the movement to prevent the name of the Church from being changed, two letters by the Bishop of West Virginia, that appeared in THE LIVING CHURCH during the past autumn and that were reviewed editorially in these columns. As the second of these letters is hardly intelligible without the text of THE LIVING CHURCH editorial which it criticises, we should suppose that editorial would, as a matter of course, have been reprinted as well, even if only to show how thoroughly its reasoning had been demolished. However, those responsible for the publication had every right to decide for themselves the manner of their propaganda; and one could wish that all controversialists could write as courteously as does the Bishop of West Virginia. Still, as the tract concludes, "The question is, Can the declaration of the Round Table Conference and the statement of THE LIVING CHURCH . . . be reconciled? Now is the time for some one to make the attempt"—it would seem only reasonable for the information to have been appended that THE LIVING CHURCH did "make the attempt" in the same issue that contained Bishop Peterkin's letter. Why publish a challenge, after it has been met, without at least a footnote to acknowledge the feeble attempt to meet it?

A PAMPHLET by the Rev. Andrew Gray, D.D., entitled *Some Fundamental Principles of Church Nomenclature*, is a plea for the Change of Name, modeled to a considerable extent upon a paper issued by the late Bishop Seymour some years ago. He feels that the present title, Protestant Episcopal, "is not the name of the Bride of Christ, in the United States, except in law," and that the legal title ought to conform to the fact. His paper is carefully argued throughout.

Dr. Gray has also added to his considerable list of useful tractates one on *The Duty of Attendance at Public Worship*, which he describes as "An Open Letter to All who Profess and Call Themselves Christians," and which states cogently the grounds for the requirement of attendance at public worship as a Christian duty. Both these tracts may be obtained of the author at Pekin, Ill., the first at 12 cents and the second at 10 cents.

A CARD containing on the one side a Morning Prayer and on the reverse an Evening Prayer, arranged with cord to hang on the wall, has been prepared by the Rev. Dr. Joseph Rushton, and is well calculated to stimulate the habit of prayer in any who will be willing to hang it in their rooms. The prayers themselves are very well expressed. [New York: W. M. Rushton, 301 West 57th street, price, 15 cents.]

MISCELLANEOUS

A BRAND-NEW theme for a boys' story book seems to have been discovered by Francis Rolt-Wheeler, for his new book, *The Boy with the U. S. Census*, deals with the perplexities of census-takers among different classes of the variegated American people, and, incidentally, makes the stories of those classes very interesting. Some of them are Kentucky mountaineers, negroes, hoboes, the immigrants on Ellis Island, the "Frozen North," and the "Black Hand." Boys will be delighted with the book. [Lothrop, Lee & Shepard, $1.50.]

A NEW mystery play from Mrs. Marie E. J. Hobart's pen is *Athanasius: a Mystery Play*. Mrs. Hobart, it will be remembered, introduced the *St. Agnes* and other plays to the children of the Church and her touch upon the historic or traditional scenes, in giving them a dramatic setting simple enough for children to enact and yet of sustained interest, has been a happy one. The subject of this play is less well adapted to dramatization than some others, and there is a danger that the subtle heresies which *Arius* avows, rather than the Catholic doctrine which *Athanasius* sets forth rather too prolifically for the purpose of the drama, will abide in the child's mind. On the whole we should question whether this new mystery play would be found adapted to its purpose; but it is difficult to judge with certainty from merely examining the libretto. [Longmans, $1.00.]

A SERIES of essays for girls is contained in *Girls and Education*, by L. B. R. Briggs, President of Radcliffe College, the titles being respectively "To the girl who would cultivate herself," "To school girls at graduation," "To college girls," and "College teachers and college taught." The papers are bright and helpful and the book would be an excellent gift to girls at the holidays or at commencement time. [Houghton, Mifflin Co., $1.00.]

Department of Sunday School Work

Rev. Charles Smith Lewis, Editor.

Communications intended for the Editor of this Department should be sent to his new address, 1532 Park Avenue, Indianapolis, Indiana.

He who came down from heaven and as at this time was born of a holy Virgin taught us to pray as none ever taught before. And prayer is one of those primary duties in which we must see that our Sunday schools train our children. It is, alas, too often true that no home training has gone before the days when the children come to Sunday school. Or, if there has been something of it, that training has been quite inadequate. The consciousness of God's presence, the recognition that each child is speaking to Him who is at once God and Father, and through Him who is at once God and Lord, is too little instilled. The need for regular training in prayer is clear to every one who has ever asked a large group of children about their prayers. It is probably common enough in Sunday school children to find that they say their prayers at night. Fear of the dark, or, possibly, home-training, has secured this. But ask of their morning prayers and one is amazed to find that those who pray for help and guidance through the day are in the minority. Such facts as these make it a practical question: how shall we teach the children to pray?

There is a large body of opinion that tells us that we must keep the child's prayer language down to his intellectual level, that he must not be taught to use words that he cannot understand. Dean Hodges in his book, *The Training of Children in Religion,* reviewed in these columns last July, shows the fallacy of this position, reminding us that the child is to be Christianized as he is to be civilized, and that as in his secular education he is taught things the comprehension of which comes to him later, so must it be in religion. And as it is true in the terminology of truth, so also is it true in the terminology of prayer. Human experience fully supports the practice of those who teach their children to pray in words that they cannot wholly understand, in spite of theory and the application of the theory in much of the kindergarten and primary "prayer songs."

We must teach our Sunday school children to pray, but how? There may well be three stages in this development. The first will begin with their infancy and will last on through the primary period; the second will cover the grammar school period; while the last will begin with entrance into the high school or possibly Confirmation time.

In the earliest period, very short, simple forms for morning and evening will suffice, provided that their prayer substance be not such as will not serve for a foundation for later development. All these earlier prayers in material, and to some extent in form, should serve as bases and foundations for the later and fuller prayers. Beside this the prayer attitude acquired at this time will largely determine the prayer attitude of later years. Too great care then cannot be exercised both by parents and teachers during these formative years. Probably the following would cover the necessary elements: a simple morning and evening prayer—akin to the evening hymn, "Jesus, tender Shepherd hear me," or "Now I lay me down to sleep"; very simple prayers for parents and relatives and friends; and as soon as possible, the Lord's Prayer. The liturgical rule of the Prayer Book may well be the liturgical rule of children's devotions. As no Church service is complete without this prayer, so no private prayers should be.

With the entrance into the grammar school period there must come a forward movement in the prayer life. Thanksgiving for the day, and for the night; simple confessions of sins, and a wider interest shown in intercessions should mark this time.

When Confirmation approaches, the prayer life must have even greater care. The essential elements of prayer, praise, intercession, and thanksgiving, must now find their proportionate place. The confessions must be more thorough, the intercessions more definite and still wider in their reach; the thanksgiving deeper in character.

All this is of the form of prayer. There is another side without which the best of this is of but little worth. Prayer, if it be worthy Him to whom it is addressed, must be of the right temper of soul. The child must be taught something far deeper than words of prayers and the regular use of these words. He must learn to whom he prays, and what prayer means as directed to Him. To learn this as a fact of knowledge is one thing, to learn it as a matter of personal religious experience is quite another. Probably the best way to secure the latter is by a very careful training in the Sunday school itself by the prayers used there. If at every occasion that arises for praying in the school there be forced upon the children, by the very fact of its deep reality in the soul of the one who says the prayers that they are addressed to God, gradually the children will learn to pray in the same manner. The well known advice that if one has but five minutes to spend in one's prayers, three were well spent in getting ready for them, is scarcely applicable to the younger children; but its principle must be instilled. Teach them to come, definitely and positively, into God's presence, and say the prayers with the consciousness that they are speaking directly to Him. Then the children will be on the right path toward right prayers.

The question of books of prayers is a difficult one. Any forms of prayer are harmful if they be but forms. But if they are treated, as they ought to be, as reverent and adequate words suitable for addressing God, then such books are helpful. They should be used but sparingly at first. The smallest children should have none. For those of the next age a simple folder such as that prepared by Rev. C. H. Young of Christ Church, Chicago (published by McClurg), is all that is needed. There are a number of fuller and yet simple manuals suitable for the end of this period and for the time following Confirmation.

All such books of private devotion must, however, be checked by the very simple question, Are they worded in language that covers the children's experience? To put into the hands of young people books that do not awaken responsive spiritual experience, is to make their prayers hopelessly formal, and does not have the justification that teaching forms of prayer to young children can claim. This is particularly true in the matter of self-examination questions. We know almost no set of questions that is suitable to the experience and life of the ordinary young people of to-day. Questions that presuppose a degree of growth in the spiritual life which few children have reached, serve but to confuse the children or young people using them. Any priest who has heard the confessions of children has experienced their misapprehension of such questions. Absolute reality is essential to devotional books; but of these, too, it must be said, they should serve as steps to deeper and ever deeper devotional life.

Much of this training can be fostered by a good devout teacher, though of course the ultimate responsibility for it must rest on the priest to whom the care of these souls has been entrusted.

The Presiding Bishop has called a meeting of the Board of Religious Education for January 23rd and 24th in Chicago. This will be the first meeting of the full Board, and with it will commence the forward movement that this body is expected to inaugurate and push ahead. For the convenience of those interested we subjoin the list of members so far as these are known to us at this writing. The Board is constituted under Canon 55 and is made up of the following:

(*a*) The Presiding Bishop.
(*b*) Seven other Bishop, seven Presbyters, and seven laymen, appointed at the General Convention.
(*c*) Two members elected by each of the Department Conventions.
(*d*) A Secretary from each of the Departments, entitled to the privileges of the floor, but without the right to vote.

Those serving at large are:

(*a*) The Rt. Rev. D. S. Tuttle, Presiding Bishop and President of the Board.
(*b*) The Rt. Rev. Bishops Ethelbert Talbot, C. B. Brewster, C. P. Anderson, E. S. Lines, D. H. Greer, E. M. Parker, and C. E. Woodcock.
The Rev. Messrs. H. L. Duhring, Canon Harrower, L. Bradner, C. P. Mills, W. C. Hicks (of Maryland), W. W. Smith, and C. H. Young.
Messrs. W. R. Butler, R. H. Gardner, J. J. Greenough, R. E. Anderson, G. W. Jacobs, J. K. Mayse, and W. F. Morgan.
(*c*) First Department: Rev. W. E. Gardner, Rev. G. W. Davenport.

Second Department: Rev. E. J. Cleveland, Prof. H. A. Sill.
Third Department: Rt. Rev. J. H. Darlington, Rev. L. N. Caley.
Fourth Department: Rt. Rev. L. W. Burton, Mr. B. F. Finney.
Fifth Department: Rev. C. S. Lewis, Prof. C. R. Fish.
Sixth Department: Rt. Rev. C. Mann, Rev. F. L. Palmer.
Seventh Department: Not chosen.
Eighth Department: Rev. S. R. Colladay, Rev. E. V. Shayler.

(*d*) Department Secretaries: I., Rev. F. E. Seymour; II., Rev. W. W. Smith, M.D.; III., Rev. S. U. Mitman; IV., Rev. M. P. Logan, D.D.; V., Rev. F. C. Sherman; VI., Rev. N. F. Douglas; VII., Not chosen; VIII., Rev. M. D. Wilson.

At this meeting officers are to be elected and by-laws perfected. The General Secretary may also be chosen.

THE CHILD

By John H. Yates.

AT this Christmas season there is one thing which we may think of with especial thankfulness, and that is the increased interest lately shown by the Church, and also by the world at large, in the welfare of the child. This interest has resulted, in the case of the Church, in efforts for better Sunday school instruction; in the case of the world at large, in laws regulating child-labor, in child-welfare exhibits, and so forth.

Directly or indirectly, everything which is done for the betterment of mankind is done for the child, for it is work for the future, and the child represents the future of the race. Moreover the best way to do anything to improve the race is to improve the child, because the child is the race of the future. This is a self-evident fact, yet like many another axiom, it is so obvious as to be constantly overlooked. It has taken many years for men's eyes to be opened to the full realization of its truth, if indeed they are wholly open to it yet.

Mr. Chesterton, in his book called *Heretics,* in speaking of the family, says: "Christianity, even enormous as was its revolution, did not alter this ancient and savage sanctity; it merely reversed it. It did not deny the trinity of father, mother, child. It merely read it backwards, making it run child, mother, father. This it called not the family, but the Holy Family, for many things are made holy by being turned upside down." Mr. Chesterton might have said, with equal truth, that many things are made right by being turned upside down. It would be an interesting study to try to discover how many of man's judgments have been completely reversed by the judgment of Christ, how many things which men valued most He has shown to have no value, how many things which men have despised He has made holy. The number of these last reach from the manger to the cross, from the cradle to the grave.

So with this matter of the child. Children used to be thought little of in the ancient world, as they are in heathendom to-day. But the child is made greatest in the Kingdom, and its welfare must be our first concern.

FROM A SOUTHERN EXILE

In this far land, where shines a warmer sun
Than that which filters through your northern skies,
In Christmas hymns at morn young voices rise—
In joyous laughter ere the day is done.

For east and west and north and south—world-wide
Extends the festival of Christmas-tide.

To all my friends of other, happier years
I send this greeting, brave and unafraid,
E'en though my spirit oftentimes hath strayed
Down pathways dark, beset with doubts and fears:

That inward joy be yours, which, come what may,
The world can neither give nor take away.

Francis Ward Carroll.

CHRISTMAS

Without, a world all wreathed in snow;
Within, the yule-log's fitful glow—
The children's stockings all a-row.

Without, the poor, who long to know
The joys our bounty can bestow,
If hearts with Christ-love are aglow.

Helen Elizabeth Coolidge.

OUR BEST CHRISTMAS

By Mary Livingston Burdick.

IT certainly was, and in memory always will be, our best Christmas. For one thing, we were an unbroken family, and a happy group. Yes, happy; though mother did cry on Christmas morning—something her children had never known her to do.

But to make you understand, I shall have to go back to the Saturday after Thanksgiving. At breakfast mother had asked all of us to meet her in the sewing-room at 10 o'clock, and had told Louise and Eleanor not to make any engagements with the other sorority girls for that morning.

She was detained downstairs by a telephone message, so we had a few minutes to wait for her. I can't say that anyone of us seemed very pleasant. Jack and I—we are twins and usually good friends—had had a "misunderstanding" over his fountain-pen which some one had injured; and Eleanor and Louise had been to a party at the Chapter House the evening before and were just commencing to feel as party-goers often do the day afterward.

"I wish mother would come," Eleanor said, irritably. "I know now exactly what she'll say. It's about the Christmas box for Aunt Margaret. Louise and I will have to spend all of our spare time for the next month in sewing. I wish I could sometimes do something for my own friends. But every year at this time it's Aunt Margaret and Uncle Henry and Tom and Annie and the two younger children!"

"We'll have to work like slaves," echoed Louise. "And I did want to ask Helen Harris to spend the holiday weeks with us."

"And Jack and I meant to skate, every pleasant day," I added. "I hate to sew!"

"I have had just one-half hour off duty this week," grumbled Jack. "What with school and errands, I'm worn out!"

"I'm sorry my daughters and son are so overburdened," said a voice. "Under the circumstances perhaps I would better not request their assistance. I certainly intend to do everything in my power to brighten the lives of my only sister and her husband and family. But I do not desire for them any remembrance which is grudged."

It was mother who spoke. Unnoticed she had reached the stairway just in time to hear our fretful complaints. She waited a moment, but not one of us said anything. So she went on:

"I thought you knew something of your Uncle Henry's and your Aunt Margaret's sacrifices—no one can understand all of their deprivations. Their parish is one of the poorest in the South—it can only offer seven hundred a year. And Tom ought to be in college. His parents feel worse over their inability to send him than over any personal hardship."

Something in mother's voice must have appealed to Bobby, our 3-year-old baby, for he ran to mother with his hands filled with toys.

"Bobby will give Aunt Margaret his best lamb," he said, cheerily. "Yes, Bobby will!"

Mother's face quivered, but she only answered: "Aunt Margaret will love the lamb." Then she left the room, Bobby trotting after her, and all of us began thinking hard.

It was Jack who spoke first: "I have two dollars and a half."

I had two seventy-five, and said so. Eleanor had six, and Louise nothing, for she had just bought party-slippers and a feather boa. She looked rueful; but suddenly brightened.

"I can get five dollars for teaching Madge Kent to scan Virgil," she announced. "Mrs. Kent said so."

Jack spoke again: "I'll give Uncle Henry my prize *Century Dictionary,* and carve some book-shelves. Say, Bessie" (he turned to me), "you tell mother what we'll do, will you?"

But Eleanor came to his relief before I could promise. Some way I had never seen her look so grown-up.

"It is for me to tell mother, Jack. I am oldest and I complained first. I'll make her understand that we are not purely selfish. And I'll speak to her about Helen Harris, too, Louise. It was nonsense about our having to give up her visit. Mother likes us to have one of the girls who can't go home for the Christmas recess. She has never been too busy for our pleasures."

So Eleanor went on her errand, and Louise walked down hill to the Kents. Jack started for the tool-room to choose his wood, and I began burrowing in my treasure-closet. I found many things that I had remembered, and several that I had forgotten were there. The best possession was a complete set

of Miss Alcott's books. Uncle James had sent them to me on my twelfth birthday, and I had taken the best of care for their safe-keeping, intending to have my own library when I should be old enough. But something kept saying:

"Aunt Margaret's Elsie would like them. She has no money for story-books." So I took down their box, first of all.

Then came a bound volume of St. Nicholas, a scarlet book called *Brave Deeds,* and a green and gold copy of *Adventures on Sea and Land,* in two volumes, for Teddy.

The only thing that could be of use or pleasure to Uncle Henry was my crystal inkstand.

For Aunt Margaret I chose a paper-knife of dull ivory, and a white shawl of iceland wool, which Grandma Clark had sent to me because of her kind heart and my having taken an unusually severe cold. Somehow the shawl was delayed in coming, and my cough was gone when the pretty, fluffy wrap in its rose-colored tissue papers reached me.

Tom, careful and deft in all other ways, had always been unfortunate with pen-knives, having broken three. The old saying "three times and out" came to my mind and I placed my new knife on the pile of offerings, adding the material for a lingerie gown embroidered in blue, and my forget-me-not fan to please Annie.

I went out for a walk before luncheon, and coming home I met father and told him all about the morning.

"I'm glad you are trying to help," was all he said, but he had a long talk with mother later, and in the afternoon he went to the office of the Southern Railway.

At evening he told us that he had made arrangements with the agent for the use of half a car that was going within two weeks by fast freight to Alabama, where Uncle Henry lived.

"I intend to send a large crate of something—no matter what—to Annie," he concluded. "The rest of the space you can fill up with whatever you have to offer. But I reserve the right to buy the Christmas candy and an order for six magazine subscriptions."

The next fortnight mother was too happy and too busy to talk much. She seemed everywhere at once. In the store-room packing a half-dozen jars of each variety of the summer's jellies, preserves and pickles, in the linen-closet dividing her choicest packages of napkins and tablecloths; in the blanket-closet sorting out the light-weight coverings, and in the garret choosing from rolls of carpeting the new or bright pieces which would make rugs for the bare floors of the rambling old rectory.

Eleanor and Louise and I sewed a great deal, but somehow it did not seem like slavery at all. Helen Harris helped, too. Mother saw that she really wished to help, and so let her. Helen had no relative in the world except her father, who was in Nevada managing his silver mines. Once as she was embroidering the front of a linen suit for Aunt Margaret she said: "I should think it would be the greatest pleasure in the world to have relatives to work for!"

Eleanor answered: "Yes, it is; but it took us girls a long time to find it out." And when she came into my room after dinner she brought her new pink sash and a pair of silk stockings for me to tie up and mark.

Mother contributed enough money to make our amount twenty-five dollars, and we had it changed, at the bank, for gold. For we thought that the sum might hold greater possibilities for happiness than any gift we could buy. One morning we came home to find the parlor door locked and the shades drawn down. The outer blinds, too, were closed.

"Until Christmas Day," mother said, smiling. "Let's all walk down to the station now, and see our car go out. Half of the old mahogany that came to us when your grandmother's home was sold, and one of the gilt mirrors, and your father's remembrance for Annie went down this morning with your boxes and barrel. And then the car was sealed. But we can watch it leave the depot."

And so we did. I drew a long breath when the wheels commenced to move, and then (although I am thirteen) I tried a charm:

"Carry safely, carry safely, pretty car,
For you're taking Christmas cheer to friends afar."

Of course I just whispered it for fun, and because I hoped that nothing would be broken. I knew it was the greatest poetical license to speak to the old red-brown car as "pretty car," for it was not pretty—not in the least. But a charm generally has to have license, and it did no harm to say what I *wished* it to do.

Mother suggested that we all go to the Bonne Maison for chocolate and sandwiches. Helen walked with her, and the two kept laughing, gently, and looking at each other as people often do at Christmas time. They told stories and talked so much while we were having refreshments that it was past three o'clock before we reached our gate. Just as I opened it I caught a glimpse of a large wagon leaving our grounds by a back alley. It was carrying a huge empty box.

"Why, what's that?" I commenced.

But Helen, who had joined me, hushed my inquiry. "Please do not ask," she said hurriedly. "Your mother knows about it and does not wish anything said. I'll beat you up-stairs, Bess!"

I ran, with Jack and Louise close seconds and Helen just ahead.

By chance, or by Helen's intention, I won the race and in the rush and excitement thought no more of the mystery until the twenty-fifth of December, when it was revealed.

For a beautiful new piano graced the parlor. "To our three daughters," was the card's inscription, "in affectionate remembrance of its predecessor now tarrying near the Gulf of Mexico."

So I knew what father's crate had held for Annie, and what the wagon had brought to our house, and why the room had been locked on the day the car had left.

Louise and I were speechless with joy. Eleanor threw her arms around father and mother as they stood side by side.

"Oh, father!" she said, "Oh, father! and the other one was in good condition!"

"Yes," mother said, smiling, "or else your father would not have offered it to Annie. He asked me which one to send to her, and I thought it best to keep the new one with us, as I am told one of my children has real musical talent—which has seemed of late to need encouragement."

Louise blushed at the praise and suggestion which were intended for her. Father went to her relief, as he always does—perhaps because she looks so much like mother. His words, however, were addressed to Helen.

"Adopted daughter," he said, "please to try the piano. We'll all sing."

Helen hesitated just a moment, then, seating herself, began, "Carol, Brothers, Carol."

And we all caroled. As the last notes ceased, the postman stopped at the front door, and an expressman followed.

"Merry Christmas," said the two men, together, as Jack and I rushed out, and we echoed it. Jack took a large bundle from the expressman, and I received the mail and distributed the letters and packages.

Mother opened her letter from Aunt Margaret, and read it aloud:

"Dear Sister and Brother, and All:

"I have just ten minutes before the going out of the Northern train. The car is here, and we have seen *everything.* Oh, how we thank you for our merry, merry Christmas! Henry and I are children again, in our joy and happiness. God bless the *two lambs!* May He keep you all! Your

Margaret."

Father wiped his glasses. Jack found it necessary to carry his bundle into the next room before he could cut the strings.

Finally they were severed, and the wrappings were removed. Two pasteboard boxes appeared. One held a wild turkey, and the other contained a wreath of holly and mistletoe. Tied to the turkey's neck was a card on which a few words were written. Eleanor read them:

"I can't let the day pass unnoticed, dear ones, though it is only a wild turkey Tom shot—and a wreath. I know you are thinking of us as we are of you. Merry Christmas to all!"

"Oh, if we hadn't remembered them!" said Eleanor, "if we hadn't remembered them! And we came so near to it! Oh, I'm so glad!"

And *then* mother cried. But her tears were tears of joy. And so I say again that it was our very best Christmas and always will be.

Let your temper be under the rule of the love of Jesus. He can alone curb it—He can make you gentle and patient. Let the gentleness that refuses to take offense, that is always ready to excuse, to think and hope the best, mark your intercourse with all. Let your life be one of self-sacrifice, always studying the welfare of others, finding your highest joy in blessing others. And, in studying the divine art of doing good, yield yourselves as obedient learners to the guidance of the Holy Spirit. By His grace, the most commonplace life can be transfigured with the brightness of a heavenly beauty, as the infinite love of a divine nature shines out through our frail humanity.—*Andrew Murray.*

Church Kalendar

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Dec. 3—First Sunday in Advent.
" 10—Second Sunday in Advent.
" 17—Third Sunday in Advent.
" 20, 22, 23—Ember Days. Fast.
" 21—Thursday. St. Thomas, Apostle.
" 24—Fourth Sunday in Advent.
" 25—Monday. Christmas Day.
" 26—Tuesday. St. Stephen, Martyr.
" 27—Wednesday. St. John, Evangelist.
" 28—Thursday. The Innocents.
" 31—Sunday after Christmas.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA.

Rev. E. P. Newton, of Valdez.

CHINA.

HANKOW:
Miss E. P. Barber, of Anking.
Mr. John A. Wilson, Jr., of Wuchang.
Deaconess Edith Hart, of Hankow.

JAPAN.

TOKYO:
Rev. H. St. George Tucker, D.D., of Tokyo.
Rev. J. Armistead Welbourn, of Tokyo.

THE PHILIPPINES.

Rev. G. C. Bartter, of Manila.
Miss Anna Hargreaves, of Baguio.

Personal Mention

THE Rev. EDWARD S. BARKDULL has resigned charge of St. Paul's Church, Bellevue, and Trinity Church, Lyme, Ohio, and has accepted the rectorship of St. John's Church, Mt. Pleasant, Mich.

THE Rev. ARTHUR WILLIAM BELL, for the past three years in charge of the work of the Church at Spearfish and Belle Fourche, in the Black Hills of South Dakota, has resigned to accept the charge of the Church of St. Michael and All Angels, Fort Bragg, Cal.

THE Rev. ELROY G. BOWERS, rector of St. Stephen's Church, Plainfield, N. J., has resigned to accept the rectorship of St. James' Church, Goshen, N. Y.

THE Rev. ARTHUR E. CASH has resigned the charge of Trinity Church, Geneva, Neb., and has accepted an appointment at Spearfish and Belle Fourche, S. D.

THE Rev. GEORGE DAVIDSON, rector of St. Mark's Church, Cheyenne, Wyo., has accepted an appointment from Bishop Thomas to serve the District of Wyoming as a member of the Council of Advice, and also to assume the editorship of the *Wyoming Churchman*. Subscriptions, correspondence, exchanges, etc., for the *Wyoming Churchman* should be sent to the editor's new address, 719 East Seventeenth street, Cheyenne.

THE Rev. EDWARD M. DUFF spoke before the Men's Club of the Church of the Ascension, Buffalo, N. Y., on the evening of December 13th, upon the subject, "The Condition of Labor in the United States."

THE Rev. O. C. FOX has resigned the care of the Church of the Atonement, Carnegie, and St. George's, Pittsburgh, and on January 1st will become rector of the Church of Our Father, Foxburg, Pa., in the diocese of Erie.

THE address of the Rt. Rev. FREDERICK F. JOHNSON, on and after January 1, 1912, will be changed from Sioux Falls, S. D., to Bishop's House, 74 Vandeventer Place, St. Louis, Mo.

THE Rev. PATRICK MURPHY has accepted a call to be assistant at the Church of the Epiphany, Washington, D. C., and should be addressed accordingly.

THE Rev. WALLACE N. PIERSON, formerly vicar of All Saints' Church, Lockport, N. Y., is now vicar of St. James' Mission, Kemmerer, Wyo.

THE address of the Rev. CHARLES L. W. REESE, rector of Trinity parish, Pine Bluff, Ark., has been changed from 313 South Elm street, to 802 West Second avenue.

THE Ven. R. BOWDEN SHEPHERD, Archdeacon of the diocese of New Jersey, has removed from Riverton, N. J., to Trenton, and should be addressed at 302 Chestnut avenue, Trenton, N. J. All official communications should be addressed to him at the Diocesan House, Trenton, N. J.

THE Rev. GILBERT PROWER SYMONS has returned after a year at Oxford University, England, and has been elected rector of Christ Church, Glendale, Ohio, to succeed the Rev. C. K. Benedict, D.D., now Dean of the Theological Department of the University of the South.

THE Rev. LEIGH ROY URBAN, curate of St. Timothy's Church, Roxborough, Philadelphia, Pa., has accepted the call to become rector of the Church of the Redeemer, Astoria, N. Y. (diocese of Long Island), and will enter upon his new duties on February 1, 1912.

THE Rev. A. OSMOND WORTHING, after a rectorship of seven years, has resigned charge of Holy Trinity Church, Spokane, Wash., and become rector of the Church of Our Saviour, Little Falls, Minn.

ORDINATIONS.

DEACONS.

RHODE ISLAND.—In St. John's Church, Providence, at 10:30 A. M., on Monday, December 11, 1911, MR. ANSON BURDETTE HOWARD was ordained to the diaconate by Bishop Perry. The sermon was preached by the Rev. Frank Appleton, rector of Trinity Church, Pawtucket. The Rev. Mr. Howard was until recently pastor of the Elmwood Avenue Free Baptist Church in Providence.

SOUTH DAKOTA.—In Calvary Cathedral, Sioux Falls, S. D., on Sunday, December 10th, GEORGE GOOD THUNDER LAWRENCE was ordered deacon by Bishop Johnson. The candidate was presented by the Rev. William Holmes, the Indian priest on the Santee Reservation. The Holy Communion was celebrated by the Bishop, assisted by Dean Biller and Mr. Holmes.

PRIESTS.

KANSAS.—In St. Andrew's Church, Fort Scott, on Thursday, December 21, 1911, the Rev. EDWARD R. TODD, minister-in-charge of the parish at Fort Scott, and the Rev. WILLIAM M. KEARONS, minister-in-charge of St. Stephen's Church, East Wichita, were advanced to the priesthood by Bishop Brooke of Oklahoma, acting at the request of Bishop Millspaugh.

MASSACHUSETTS.—In St. John's Church, Arlington, Mass., on December 17th, the Third Sunday in Advent, the Rev. WARREN DANIELS BIGELOW, the Rev. FRANK M. CROUCH, and the Rev. SAMUEL NEAL KENT, were advanced to the priesthood by Bishop Lawrence. Mr. Bigelow, who is a convert from Congregationalism, and is stationed at St. Peter's Church, Jamaica Plain, was presented by Professor Edward S. Drown of the Episcopal Theological School. Mr. Crouch was presented by Dean Hodges, and Mr. Kent, who is in charge of St. John's Church, Arlington, Mass., was presented by Professor Henry S. Nash. Mr. Crouch is a graduate of the Episcopal Theological School of the class of 1910, and was ordered deacon in the spring of that year. Mr. Bigelow and Mr. Kent are likewise graduates of the School, class of 1911, but as they are both in charge of parishes, they were advanced to the priesthood at the expiration of six months, by special dispensation of the Bishop.

MILWAUKEE.—On the Third Sunday in Advent, by the Bishop of Milwaukee, at St. Paul's Church, Milwaukee, the Rev. ROBERT MACKIE HOGARTH, curate in that parish. The candidate was presented by the rector, the Rev. Holmes Whitmore, who, with the Ven. Archdeacon Mallory and the Rev. George Schroeder, joined in the imposition of hands. The Bishop preached.

DIED.

BEARD.—MRS. MARGARET RICKE (CHANDLER) BEARD, wife of the Rev. Thomas J. Beard, fell asleep, Tuesday, December 13, 1911, at her home in Birmingham, Alabama. Age, 75 years and 3 months.

"If it were not so, I would have told you."

HACKSTAFF.—In Morristown, N. J., on Tuesday, December 12, 1911, WILLIAM G. HACKSTAFF, Esq., in the 74th year of his age. Interment at Middletown, Conn.

"Lord all pitying, Jesu blest
Grant him Thine eternal rest."

HARRIMAN.—EDITH WELLS, beloved wife of the Rev. Charles C. Harriman, rector of St. Ann's Church, Bronx, N. Y., on December 13th. Age, 23 years.

"Faithful unto death."

MILLER.—CATHERINE DE NAVARRE MILLER, daughter of the late Brig.-Gen. Morris S. Miller, U. S. Army, entered into rest on December 8th, at the residence of her sister, Mrs. Frank Wheaton, after an illness of eight months, which she bore with great courage and patience. She was an active member of the Society of the Colonial Dames, the Daughters of the American Revolution, the U. S. Daughters of the War of 1812, and the Guadaloupe Club. She also held the office of President of the Altar Guild of St. John's Cathedral. She was a sister of Mrs. William A. Nichols, wife of Col. William A. Nichols, Chief of Staff of the Western Division. The funeral was held at St. John's Cathedral.

STEPHENSON.—Entered into rest, in the Communion of the Catholic Church, December 4, 1911, ALICE DATU, wife of the late Hubbard STEPHENSON. Funeral from her late residence, 142 South street, Morristown, N. J., December 6th.

CAUTION.

"MEMBER OF THE ACTORS' CHURCH ALLIANCE." Caution is suggested in connection with a tall, large-boned man, very dark, well dressed in black, who presents a card reading "Member of the Actors' Church Alliance." Information may be obtained from REV. ARTHUR B. RUDD, Elmira, N. Y.

LLWYD.—A man claiming (falsely) to be REV. HUGH J. LLWYD of Muskogee, Okl., recently passed a check on the First National Bank of Muskogee upon Messrs. George W. Jacobs & Co., Philadelphia, which came back marked "forgery." He is said to have visited others in Philadelphia also. Man is described as about 6 feet 2 inches high, rather thin, smooth face, neatly dressed. Information as to his whereabouts is requested by JACOBS' BOOK STORE, 1210 Walnut street, Philadelphia.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED—MISCELLANEOUS.

WANTED.—Organist-choirmaster; mixed choir; excellent organ. Great opportunity for a young man, possessed of real ability as vocal teacher. Address, MARC G. PERKINS, Fremont, Neb.

ORGANIST CHOIRMASTER wanted for Calvary Episcopal Church, Rochester, Minnesota. Address, F. F. G., First National Bank, Rochester, Minn.

POSITIONS WANTED.—CLERICAL.

A COUNTRY RECTOR desires a position as substitute for some clergyman desiring a winter vacation from January 1st until Lent. Address, A. B. L., Box 53, Fletcher, N. C.

POSITIONS WANTED—MISCELLANEOUS.

AS MATRON OR HOUSEKEEPER.—By educated, experienced, practical, economical, middle-aged Churchwoman. THOROUGHLY UNDERSTANDS CHILDREN and young people. Locality immaterial. "DOMESTIC SCIENTIST," care LIVING CHURCH, Milwaukee, Wis.

WANTED.—POSITION AS COMPANION, Mother's helper, or Managing Housekeeper. Has had experience as Kindergartner and Managing Housekeeper. Address, M. B. L., care of LIVING CHURCH, Milwaukee, Wis.

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ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

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ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circulars sent. Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

NEW PUBLICATIONS.

ELIZABETH'S STORY, by Grace Howard Peirce, author of "The King's Message," Cloth 50 cents. This is a collection of stories, the scene of three of them being laid in New England, that of the others in France and Germany. The Churchman says: "The stories have all a simple, childlike appeal that is very unlike the modern juvenile type and very winning." To be had from the SISTERS OF THE HOLY NATIVITY, Fond du Lac, Wis.

BOOKS FOR CHRISTMAS OR CONFIRMATION GIFTS. *Outlines of Church History*, by Mrs. C. H. Smith, 150 pages, white cloth, blue and silver. 40 cents postpaid. *An Officer of the Line*, by the Rev. Hugh L. Burleson, beautifully bound in blue cloth and gold. 55 cents postpaid.

CHURCH MISSIONS PUBLISHING COMPANY, 211 State Street, Hartford, Conn.

CHANGE OF ADDRESS.

THE CHOIR EXCHANGE AND CLERICAL REGISTRY offices are REMOVED from 136 Fifth Avenue, New York, to Drake College Building, 116 Newark Ave., Jersey City, N. J.

CHURCHES are cordially invited to send on their orders for CLERICAL HELP, or for ORGANISTS and CHOIR-MASTERS before Christmas to THE JOHN E. WEBSTER COMPANY.

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A WORTH WHILE CHRISTMAS PRESENT. The Spring in Europe. A small and high-class party, under desirable guidance, will sail March 28th for a three months' tour of Europe. Special attention paid to young girls who desire the advantage of European travel after finishing school or college. Address, "R," care of LIVING CHURCH, Milwaukee, Wis.

TRAVEL WITHOUT COST. Organize a small group or party. Write to-day for particulars of free tours and cash commissions. We aid you. Rev. GEORGE F. NASON, Box L, WILMINGTON, DEL.

UNIQUE ELEVEN WEEKS, Naples to Scotland. Coaching trips; Automobile through Chateau Country. June 22nd, 1912, $660.00. Write to-day for programme. MRS. BECKWITH, 85 Sickles avenue, New Rochelle, N. Y.

EUROPE.—Comprehensive tour, seventy days, excellent itinerary, reasonable rates, party limited, personal escort. Rev. THOMAS YOUNGER, M.A., Ligonier, Ind.

TEN WEEKS IN EUROPE. Italy to England. $525. Added members received for select limited party. Write for program to-day. Rev. T. J. SHRODE, Bennet, Nebraska.

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HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

WINTER RESORTS.

SUMMERVILLE, S. C., AMIDST THE PINES. Completely furnished cottages, hot and cold baths, electric lights, bed linen, table linen, china, glass, small silver. Stables. E. P. GUERARD, Charleston, S. C.

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IF YOU WANT A LOAN to erect a parish building, or a gift to finish a new church, apply for particulars to AMERICAN CHURCH BUILDING FUND COMMISSION, 281 Fourth Avenue, New York.

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TO SETTLE worldly accounts the advertiser will sell 160 acres of land in Lyman County, South Dakota. Good investment. $12.50 per acre. Purchaser to assume $300 mortgage due September 1913. Cash $1,000. Balance 2nd mortgage (or trade). Address, E. B. MOUNSEY, St. John Baptist Mission, Grosse, South Dakota.

WANTED TO BUY.

SECOND-HAND, TWO MANUAL ORGAN, 18 stops with at least two pedal stops; of good make and in good condition. Give specifications and price. HOLY TRINITY CHURCH, W. R. DORR, Organist, 1515 University Avenue, S. E., Minneapolis, Minn.

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"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

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NOTICES.

A PLAIN STATEMENT AND AN APPEAL.

"I DON'T SEE WHY THERE SHOULD BE DANGER OF A DEFICIT."—A NEW YORK CLERGYMAN.

This is WHY! Under the insistent pressure and appeal of numerous Bishops, Clergy, Widows and Orphans and beneficiaries needing help or more help because of the increased cost of living; the Trustees of the Church's own agency; the General Clergy Relief Fund, have largely increased the list of pensioners and the amount of pension. Number of persons now upon the list between 500 and 600 requiring about $150,000 annually. 67 Dioceses and Missionary Districts depend alone upon the General Clergy Relief Fund for Pension and Relief. Not half the churches contribute.

In 56 Dioceses the General Clergy Relief Fund appropriates more money annually than the churches in the dioceses give. How then have the Trustees been able to do the large work they are doing? They have depended largely upon legacies and the increase of the annual offerings from churches and individuals. While we have been notified this year of more legacies and in larger amounts than ever before there have been paid but three legacies aggregating $4,300, the average amount should have been about $35,000. This and the diversion of offerings to other lines of clergy relief not so immediately pressing is causing the danger of a deficit. $15,000 more than we now have (December 7th), will be required for the January quarterly payment. This will, we hope, be made up from the Christmas offering, but upon the Christmas offerings we also depend to make up the amount required for the April, July and October quarterly payments.

It would be a blot on the Church, if with all our splendid building and large giving, we should be compelled to cut down the small pensions ($25,000 to $30,000 quarterly in the aggregate) we are now giving to godly men and women who depend largely upon these for a living.

Clergy pension and relief is not simply an eleemosynary affair which can be left to the spontaneous impulses of Christian charity. It is the fundamental practice in the Church of Christianity, of justice and mercy. Increasing demands for other enterprises ought not therefore to crowd out this duty of the Church lest we become lean of soul in the midst of all our activity.

If space permitted we could add interesting and pathetic appeals from scores of individuals which would grip the hearts of Churchmen and claim their interest and their offerings. We ask for large offerings at this time.

THE GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. MCCLURE, *Treasurer.*
Church House, Philadelphia, Penna.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address Corresponding Secretary, Rev. ELLIOTT WHITE, 960 Broad Street, Newark, N. J.

THE FOLDED KALENDAR FOR 1912.

Comprising the Kalendar and Lectionary According to the Trial Use set forth by the General Convention of 1910. Price 10 cents; 3 for 25 cents; $1.00 per dozen. THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

PRAYER BOOKS AND HYMNALS.

JUST REMEMBER that probably some member of your household, or some of your friends, would like to have a Prayer Book, or a Prayer Book and Hymnal in a combination set. We have beautiful ones for a little money, and also very handsome ones in elegant binding. Any one can have our catalogue for the asking, which gives a long list of styles. It is not too early to order for Christmas now. Address

THE YOUNG CHURCHMAN CO.,
MILWAUKEE, WIS.

FABER'S CONFERENCES.

It will be remembered that four years ago we published the "Paragraph Edition" of Dr. Faber's wonderful Conferences on *Kindness*. For more than a year we had so few copies left of the first edition that we ceased to advertise it, but the edition becoming exhausted we have now printed another. It is bound in the same very attractive blue cloth binding, gold stamped, and also in leather full gilt edges. The first edition of 1,500 copies having been sold out shows how well the book was received in its new style of paragraphing. It is more than a *good* book to have in the house, for it is a very valuable spiritual study. And while the Conferences were named as "Spiritual," yet it is a book that will be read with great interest by men who might not be inclined to dwell much on spiritual things. It isn't for the minister only, but the lawyer, the doctor, and the "man of the world" will read it and commit parts of it to memory. In making up a Christmas list, it is a book that will fit every person who can understand plain English from children of 15 up to the most aged whom you wish to remember.

Kindness (the four Conferences in the one volume), by the Rev. F. W. Faber, D.D., cloth bound, 90 cents (by mail 96 cents); leather, full gilt, $1.50 (by mail $1.56). Published by THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

BOOKS RECEIVED.

[*All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.*]

THE MACMILLAN CO. New York.

The Moral and Religous Challenge of our Times. The Guiding Principle in Human Development: Reverence for Personality. By Henry Churchill King, president of Oberlin College. Price, $1.50 net.

G. P. PUTNAM'S SONS. New York.

Other Sheep I Have. By Theodore Christian. The Proceedings of the Celestial Commission on Church Unity. Price, $2.00 net.

SHERMAN, FRENCH & CO. Boston.

Songs En Route. By Hester Dickinson, author of *Fagots*, etc. Price, $1.00 net.

Beyond the Twilight. By George W. Harrington, author of *A Reversion of Form, and Other Horse Stories*, etc. Price, $1.00 net.

The Heart's Choice. By Henry A. Lavely. Complete Poems. Price, $1.00 net.

Songs in the Evening. By Emily A. Dinwiddie. With an introduction by Rev. John F. Cannon, D.D. Price, $1.00 net.

Authority. The Functions of Authority in Life and its Relation to Legalism in Ethics and Religion. By A. v. C. P. Huizinga, author of *Belief in a Personal God, The American Philosophy Pragmatism, The Authority of Might and Right*, etc. Price, $2.25 net.

THE YOUNG CHURCHMAN CO. Milwaukee.

Sweetly Solemn Thoughts. By Helen Elizabeth Coolidge. Price, 60 cents.

The Living Church Annual and Whittaker's Churchman's Almanac for 1912. Cloth, 75 cents. Paper, 50 cents. Postage 10 cents.

The Church at Work

REV. HENRY L. DREW.
Priest in charge of St. Mary's Church, Amityville, L. I.

DEATHS AMONG THE CLERGY.

THE REV. JAMES A. MITCHELL, *rector emeritus* of St. Paul's parish, Centreville, Md., died at the Church House and Infirmary, Baltimore, on December 10th, after an illness of two months, aged 72. He was ordained in 1864, and after ministering in Baltimore for a short time, removed to Southern Virginia, and later to Trappe, Talbot County, Md. Twenty-nine years ago he became rector of St. Paul's parish, Centreville, and eight years ago was made *rector emeritus*. Shortly after he entered the hospital, his wife, Eleanor L. Mitchell, died in Baltimore, whither she had come to be with Mr. Mitchell in his illness, and it is thought that the shock of her death hastened her husband's death. The funeral services were held from St. Paul's church, Centreville, on December 12th, Bishop Adams, assisted by the rector, the Rev. Walter B. Stehl, officiating. The church was filled from doors to chancel, many of the business men of the town being present. The clergy, preceded by the choir, formed in procession at the church door, and marched to the cemetery, where they surrounded the grave, the Rev. W. Y. Beaven reading the committal and the Bishop of the diocese pronouncing the benediction. Suitable resolutions were presented by the Rev. William Schouler and adopted by the clergy present. The Rev. Mr. Mitchell had been connected with the diocese ever since its organization, and was well known, and greatly beloved everywhere. He was president of the Standing Committee of the diocese. At every diocesan convention he was a modest but prominent figure, and his advice was eagerly sought for all important subjects; he will be greatly missed by the diocese and Church he so ably and faithfully served.

ON SATURDAY, November 25th, the Rev. James Carmichael, D.D., *rector emeritus* of St. John's Church, Wilmington, N. C., died quite suddenly, although he had been in poor health for some years. Dr. Carmichael was elected *rector emeritus* of St. John's Church in 1907, after twenty-five years of active ministry as rector of that parish. Even after his enforced retirement from the active duties of parish work, Dr. Carmichael was very active in civic reform work, laboring unceasingly among those whose lot was ill-favored. He was outspoken in his insistance that the clergy did not do enough of the real rescue ministration. In all such work in the city of Wilmington, he himself was a leader. During the scourge of yellow fever which attacked the city of Memphis, Tenn., just at the close of the Civil war, Dr. Carmichael, who was then stationed there, distinguished nimself in his untiring labors for the relief of the sufferers. Dr. Carmichael was a thorough Catholic Churchman, staunch and uncompromising. He was for several years a member of the Standing Committee, Examining Chaplain, and Deputy to the General Convention from the diocese of East Carolina.

ON THURSDAY, December 7th, at Tucson, Ariz., the Rev. Frederic Alfonso Lyne, a priest of the diocese of Pittsburgh, entered into rest, after a brave and protracted struggle with tuberculosis, lasting almost nine years. The Rev. Mr. Lyne was ordained deacon and priest in 1900 by Bishop Talbot. In 1892 Mr. Lyne went to the diocese of Pittsburgh as rector of St. Matthew's Church, Homestead. In a very few months tuberculosis developed, and he was obliged to give up the work and remove to the more genial climate of Arizona. He was never, however, able to do any work as a clergyman in Arizona. Mr. Lyne is survived by a wife, one son, and a daughter.

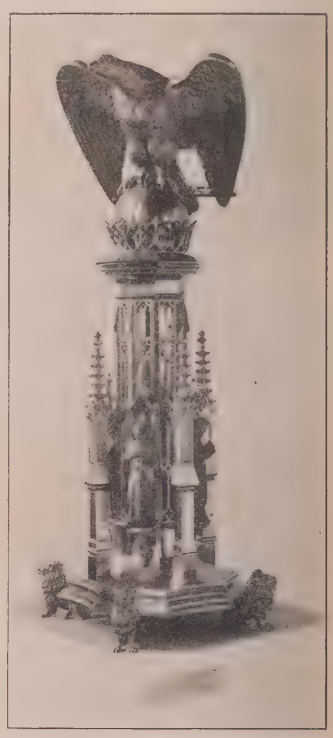
THE REV. DAVID VAUGHN GWILYM, a retired priest of the diocese of Long Island, died suddenly in New York City on Wednesday, December 13th. Mr. Gwilym was born in Bryn Mawr, Wales, and was educated in England. Besides holding other positions in the American Church he was rector of All Saints' Church, Bayside, Long Island, until about seven years ago. He was widely known as an unusually effective mission preacher, and as such was frequently engaged. He is survived by his widow.

DAKOTA INDIAN ORDERED DEACON.

AN INTERESTING SERVICE took place at Calvary Cathedral, Sioux Falls, S. D., on Sunday morning, December 10th, when George Good Thunder Lawrence was made Deacon by Bishop Johnson. Mr. Lawrence is a full-blooded Dakota Indian, who has been a Christian since childhood. He was educated in the old St. Paul's Indian School, Yankton, established by Bishop Hare, but now closed, and has served for many years as a catechist. The candidate was presented by the Rev. William Holmes, the Indian priest on the Santee Reservation, under whom he will serve as deacon. Holy Communion was celebrated by the Bishop, assisted by the Rev. Mr. Biller and Mr. Holmes. The Rev. J. M. Koehler, deaf-mute priest, was present in the chancel.

MEMORIAL LECTERN IN ST. JOHN'S CHURCH, WILMINGTON, DEL.

FRIENDS of the late Rev. T. Gardiner Littell, D.D., who was rector of St. John's Church, Wilmington, Del., for nearly twenty-seven years prior to the coming of Archdeacon George C. Hall, D.D., have presented to the church a handsome bronze lectern as a memorial. It is expected that the lectern will be erected in the church before Christmas. It is a beautiful work of art, one of the finest specimens of the handiwork of the Gorham Company of New York, the designers and builders. The entire piece of bronze rests on the backs of four lions. From the bottom pedestal there arises a column to about half way, where it breaks into a square column, beautifully wrought with open work designs in the shape of squares and arches. On top of this square column rests a large bronze ball, and resting on this ball is the ecclesiastical eagle with outspead wings and uplifted head. On the back of the eagle rests the Holy Bible. At the bottom of the lectern and resting against the column are figures of the four apostles, St. Matthew, St. Mark, St. Luke, and St. John. St. John's Church, being named after the apostle St. John, his figure will be in the front, facing the congregation. Each figure rests on a base of its own. Between each apostle arise four pillars topped off with minature cathedral spires. The different shades and tints that are brought out



MEMORIAL LECTERN.
St. John's Church, Wilmington, Del.

in the finishing of this beautiful work are magnificent, harmonizing with the bronze pulpit, which stands on the left of it. The altar, reredos, pulpit, rood screen, Bishop Coleman tablet, processional cross, and the new lectern have been constructed with the idea of harmonizing with the interior finish of the church, making St. John's the handsomest in the city. The height of the lectern is six feet and ten inches.

THE ARCHIVES OF GENERAL CONVENTION.

THE SECOND VOLUME of the *Archives of the General Convention*, edited by the Rev. Dr. Lowndes, has been issued from the Merrymount Press. It brings the Hobart Correspondence down to the end of the year 1801. The volumes are being distributed by the Committee on Publication of the General Convention to the dioceses and libraries for permanent preservation by them. Copies are not sent to individuals, nor are any copies for sale. The scheme of distribution has been so drawn up as to place copies in accessible places throughout the United States.

CORNERSTONE OF NEW CHURCH LAID AT ROCHESTER, N. Y.

On the afternoon of the First Sunday in Advent, the cornerstone of the new St. Stephen's church, Rochester, N. Y. (the Rev. Thomas J. Shannon, rector), was laid with appropriate ceremonies by Bishop Walker. The Rev. E. H. Martin of St. Thomas'

REV. T. J. SHANNON.

Church, a former rector of St. Stephen's, was present and assisted in the services. After the placing of the box, containing the usual papers, coins, etc., in the stone, and the laying of the block of concrete, the congregation went to the present edifice for the remainder of the service.

The new building which is of English Gothic design, will have concrete foundations and brick walls, plastered within and without, the outer wall being stained a French gray. The roof will be of red tiling. A steam heating plant is to be installed and electricity will be the method of lighting. The building has been placed 95 feet from the street line, leaving ample room for additions when they become necessary. The basement will be complete, having an up-to-date kitchen with a large gas range, stage and dressing rooms, a large auditorium, a library room, and two complete toilet rooms.

St. Stephen's parish had its origin among a little band of people who worshipped in 1894 in an old stone school house, being bound together through the instrumentality of the Church Club, a missionary society composed of the younger laymen of the Church in Rochester. In 1897 the cornerstone of the present edifice was laid, but the congregation has now outgrown the present building.

Joseph Prue, E. J. Smith, and C. L. Sweet are the building committee for the new edifice. The foundation walls are laid, and it is expected that the basement will be ready for use in some two months. When it is completed, services will be held there, the congregation hoping to have the new auditorium for Easter. The church will have sittings for 350 persons. Alphonso Collins and James Linden are wardens; H. F. Johnson, J. Hancock, E. J. Smith, R. Attridge, C. L. Sweet, and T. M. Mitchell are vestrymen.

LEGACIES AND BEQUESTS.

By the will of Mrs. John Marshall Brown of Portland, recently deceased, the Cathedral parish, Portland, Maine, is to receive the sum of $6,000. Mrs. Brown was the widow of the late Gen. John Marshall Brown, for many years one of the most prominent laymen in the diocese, and she and her husband were most devoted members of the Cathedral parish.

MEMORIALS AND OTHER GIFTS.

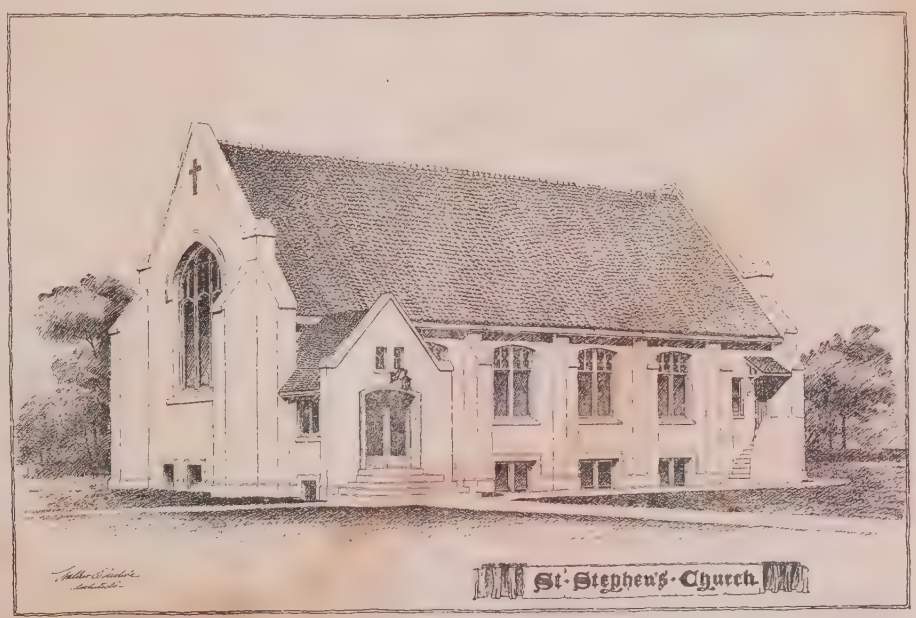
The Florence Henry memorial chapel, Seattle, Wash., was dedicated by Bishop Keator on the Third Sunday in Advent. He was assisted by the Rev. E. V. Shayler of St. Mark's, the rector of the parish to which Mr. and Mrs. Horace C. Henry belong. The chapel was erected in memory of Florence Henry, a daughter, and is one of the exquisite chapels of this country. Its rood screen, lectern, and pulpit are in carved oak or ornamental Gothic design. The stained windows, marble altar and mural decorations are of delicate beauty. The location is upon a large tract of land overlooking Puget Sound and in the suburbs of the city. An association of prominent citizens comprise the holding association and many large homes will be erected there. The chapel is to care for the spiritual needs of these people. At the close of the dedication services the rector of the parish baptized two grandchildren of the donors of the chapel.

A sanctuary lamp has been presented as a thank offering from one of the communicants of St. Stephen's Church, Boston, and it is to be used in the clergy house oratory. The lamp is of wrought iron in a design of passion flowers and roses and is of German workmanship.

Calvary Church, Utica, N. Y. (the Rev. E. H. Coley, rector), is installing a magnificent new organ, to be used for the first time on Christmas Day. It is in memory of the late Mr. and Mrs. Henry W. Millar of Utica, and will be a splendid addition to the equipment of this church building, the second largest in the city. The instrument is built by a local firm, and includes all the best improvements in the line of musical construction: it includes thirty-two speaking stops, nineteen couplers, of which ten are of the octave character.

MISSION AT MAUSTON, WIS.

A parochial mission lately conducted at St. John's church, Mauston, Wis., by the Rev. W. Everett Johnson, secretary of the Missioners' League, has developed much enthusiasm in that parish. Good congregations were secured for each evening of the mission, through a petition to the secretary requesting him to conduct such mission, signed by a number of the congregation, in which petition the signers stated their intention of being present at each service. Many of the desired results of the mission have already been accomplished, conclusively proving the value of a mission of this character. The missionary at Mauston, the Rev. Harry A. Link, believes the result to show the excellency of the plans of this Missioners' League, and states that, as a young priest, he could not himself accomplish the same results by many months of hard work, in addition to which he has received much help in his pastoral problems through consultation with the secretary of the League who conducted the mission.



NEW ST. STEPHEN'S CHURCH, ROCHESTER, N. Y.

BERKELEY DIVINITY SCHOOL.

On Friday, December 15th, at the noonday Litany service, the Rev. Dr. Henry Sylvester Nash, professor in the Episcopal Theological School at Cambridge, made an impressive ember-tide address, based on the words of Job: "But where shall wisdom be found?"

The missionary address of that week was by the Rev. Edward Warren Capen, who gave an inspiring account of the establishment and purpose of the Hartford School of Missions, of which he is organizing secretary.

On Tuesday evening, December 19th, the Rev. Dr. William Harman van Allen, rector of the Church of the Advent, Boston, addressed the missionary society, on the present condition of the Old Catholic Movement.

The Wednesday afternoon sermons in Advent are by Dean Hart, who is also making a brief address at each week-day Compline service.

LAYMEN HEAR OF MISSIONS.

One of the largest gatherings of laymen in the diocese of Massachusetts, and a gathering that instilled the leaders with great hope for the future of missions, was the meeting called by the committee of laymen on General Missions, and held at the Boston City Club on the evening of December 14th. Huntington Saville, chairman of the committee, presided, and when he began to introduce the speakers he voiced the sentiment of all present that nearly 250 men, representing fifty-four parishes should have been sufficiently impressed with the importance of the subject to have a part in the occasion.

The speakers were Bishop Lawrence, J. Campbell White, and the Rev. Hugh L. Burleson of the Board of Missions, editor of *The Spirit of Missions*. At each plate was a copy of Bishop Lawrence's pastoral letter, dealing with missions, a copy of a parish plan for mission interest, and a pamphlet on "Why We Believe in Foreign Missions," lately issued by the Board of Missions.

EPISCOPAL THEOLOGICAL SCHOOL NOTES.

THE EPISCOPAL THEOLOGICAL SCHOOL at Cambridge, Mass., will not dedicate its new library now in process of construction on January 6th, as originally planned. Instead it has been decided to postpone that event for several months. The original programme for the dedication included an address by Professor Bliss Perry of Harvard at a service that was to be held in the chapel on the afternoon of the first-named date. This was to have been followed by exercises in the new library at which President Lowell of Harvard and Bishop Lawrence were to make addresses. It is thought that this program, however, can be carried out substantially the same on the later date.

At the morning service in St. John's Memorial chapel on the Second Sunday in Advent two new memorial windows were dedicated. They are the gift of Mrs. George Zabriskie of New York, in memory of her mother, Mrs. George Zabriskie Gray, wife of the late dean of the school. The windows are the first two on the north side of the chapel, and are the first of a series of picture windows representing great figures of English church history and their relation to theological education. The figures in these present windows are the Venerable Bede and the Abbess Hilda, saints of the seventeenth century, who were conspicuous in religious education. The windows are inscribed: "Memory of Kate Forest Gray, September 16, 1841—October 12, 1905. 'Mine eyes have seen the King.' 'Here am I, send me'."

The Rev. Charles Morris Addison, '82, rector of St. John's Church, Stamford, Conn., gave a course of three lectures before the school on "Mysticism" the past week. They were held in the Common Room on Tuesday, Wednesday and Thursday, and the subjects of the addresses were "Mysticism, its Meaning and Methods"; "Study of Some Mystics"; and "Mystics of To-day." The lectures were attended by the alumni of the schools.

The trustees of the school have presented to each of the students a copy of the *Life of the Rev. Dr. Alexander Viets Griswold Allen*, late professor of ecclesiastical history at the school. This biography is from the pen of the Rev. Dr. Charles Lewis Slattery, rector of Grace Church, New York, and is lately from the press. The members also will soon receive copies of Professor Allen's *Life of Bishop Brooks*. These are to be presented by Miss Ethel L. Paine, as a memorial to her father, Robert Treat Paine, for many years a trustee of the school.

Mr. Kellen, whose contributions to the collection of Bibles at the school have been frequent and valuable, has sent to it a copy of the Codex Sinaiticus, photographed at St. Petersburg by Helen and Kirsopp Lake, and printed at Oxford. Last year Mr. Kellen gave the school a photographic fac-simile of the Codex Vaticanus and the year before of the Codex Alexandrinus. Thus the school now has in its possession copies of the three great uncial manuscripts of the Bible.

NOTES OF THE SOCIETY OF ST. JOHN THE EVANGELIST.

THE REV. H. P. BULL, S.S.J.E., has been in Toronto, Canada, conducting retreats for sisters, men and women, in connection with the parish of St. Thomas. The Rev. Charles N. Field, S.S.J.E., has also been away at Amityville, N. Y., and in Western Massachusetts, preaching special sermons. The Rev. Fr. Powell has returned from Providence, R. I., where he conducted a day's retreat. A solemn requiem was sung a few days ago at the Church of St. John the Evangelist for Father Langmore, who died in India. It was thought that Father Tovey, who left Boston several months ago, going first to the mother house in Cowley, England, would reach India in time to relieve Father Langmore of his work, but the latter passed away before he got there. Six members of the society have now given up their lives in the interests of India, which *The Messenger* says is "a jewel well worth the cost of winning, to the crown of our Lord."

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.
R. H. NELSON, D.D., Bp. Coadj.

Lenten Noon-day Services in Albany—Dinner of St. Peter's Men's Club, Albany.

FOR THE PAST two years the Rev. Roelif H. Brooks, rector of St. Paul's, Albany, has borne the brunt of the work of the committee of the "Clergy of Albany," having charge of the Lenten Noon-Day services at St. Peter's, and the united service on Friday nights in Lent at the Cathedral of All Saints. The inauguration of these services for the parishes of the city was largely due to the energy of Mr. Brooks, who has felt compelled to resign the work of the committee on account of press of parish work. Bishop Doane met the clergy of the city last week and named in the room of Mr. Brooks, the Rev. Paul Birdsall, to serve with Dean Brookman and the Rev. C. O. S. Kearton. It was decided to leave each parish to provide its own Good Friday night service. The committee has organized with the Dean as chairman *ex-officio*, and has decided to secure five of the most noted preachers in the American Church for the five full weeks of Lent, excluding Holy Week, each to take the five noon-day services from 12: 30 to 12: 55 P. M., at St. Peter's and the night service at All Saints' Cathedral on Friday night at 8, of the week he accepts. Bishop Doane it is expected will take the noon-day addresses on the first Thursday and Friday in Lent and thus open the course.

THE FIRST ANNUAL dinner of the Men's Club of St. Peter's Church was held on December 15th. Sixty men sat down to dinner and were entertained by the singing of a male quartette, and by solos rendered by Messrs. Ben Franklin and Ed. Kellogg the tenor and bass of St. Peter's choir. The Rev. William Porkess, minister-in-charge of St. Peter's, who had organized the dinner, opened the speechmaking with an earnest argument for the place and work of men in the Church. Dr. Battershall, *rector emeritus*, the guest of honor, was received with cheers when he rose to speak, and made an address that was vibrant with his love and loyalty for the old parish he served so long. Dean Brookman voiced the good wishes of the Cathedral and declared the hope of all the clergy that St. Peter's would speedily call to its leadership a worthy successor to Dr. Battershall to whom he paid tribute as the "grand old man of Albany." Brief speeches were also made by the Rev. Roelif H. Brooks, and the Rev. Paul Birdsall, a former curate under Dr. Battershall. Mr. James H. Manning the president of the club acted as toast master and announced the purpose and plan of the club.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Conference of Woman's Auxiliary at Utica—Parish House at Rome Destroyed by Fire—Notes.

THE WOMAN'S AUXILIARY of the second district held a mission conference in Utica, December 8th. The conference in the parish house was presided over by the district-president, Mrs. Charles G. Irish. "Mission Study Classes," "How to Interest the Younger Women of the Church in Missions," and kindred topics were discussed. Miss Ruth Fowny of St. George's Church, New York City, led in the discussion. In the afternoon there was a meeting of the Junior Auxiliaries in St. Luke's Church. Re-

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ports of boxes sent out were read, and arrangements were made for a rally of the juniors, to be held in Trinity parish, Utica, January, 1912. Mrs. W. D. Manross, wife of the missionary to the Onondaga Indians, on the reservation near Syracuse, made an effective address, explaining the work. Assistance to this work, and to a missionary in North Dakota was agreed on as a united Christmas undertaking.

ZION PARISH, Rome, sustained a loss by fire on December 6th, when fire gutted the handsome Clark Memorial Hall, next to the church. It is supposed that the fire started from sweepings from Christmas greens getting down the hot air registers and igniting. The loss is covered by insurance.

THE CHURCH of the Good Shepherd, Oriskany Falls, has suffered a distinct loss, in the death of a faithful layman, prominent in the affairs of the community. Edwin F. Hamblin died suddenly December 6th. He had served the village both as president and trustee, and this church as vestryman, warden, clerk and lay-reader.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Eastern Church Presents Bible to Bishop—Notes.

ST. JOHN'S CHURCH, Essex, Conn., a church visited by the Bishop during his last summer vacation, has presented to him a very handsome Bible for use in one of the missions of the Church in this diocese.

THE NEW RECTORY at Las Animas (the Rev. George W. Dunlop, priest in charge), will be completed so that Mr. Dunlop may be able to move into it at Christmas. Mr. Dunlop was ordained recently, coming to the Church from the Presbyterian ministry.

MR. CHARLES D. BRADY, formerly master in the Hoosac School, is now assisting the Rev. B. W. Bonell, rector of Greely, where he will remain until his ordination. His work is to take care of outlying missions and to assist at the parish church.

EAST CAROLINA.

ROBERT STRANGE, D.D., Bishop.

Celebrate Rector's Fifth Anniversary.

THE FIFTH ANNIVERSARY of the rectorate of the Rev. Claudius Ferdinand Smith was quietly but appropriately observed on the second Sunday in November. Under the five years of Mr. Smith's leadership, Christ Church parish has just about doubled along all lines.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Bishop Weller Improving—Notes.

DR. WILEY, Bishop Weller's physician, has announced that the typhoid fever, with which the Bishop has been ill since his return from St. Louis, is taking a normal course, and as yet no complications are discernible.

THE SISTERS of the Holy Nativity were given a day's retreat by Bishop Grafton, the subject of his meditations being the "Blessed Sacrament."

THE BISHOP divides his time between the Convent and the Abbey, staying four days at the former, and three at the latter.

GEORGIA.

F. F. REESE, D.D., Bishop.

Anniversary of Boys' House at Augusta—Chimes at Savannah.

THE BOYS' HOUSE opened a year ago as a venture of faith by the Rev. G. Croft Williams of Augusta, celebrated its first anniversary on the 16th. It was opened in the old rectory, which was made clean and orderly, and a few necessary articles of furniture given by the good women of Augusta, who also gave financial support for one month. Four boys were entered. A few days passed and the women of St. Paul's and the Good Shepherd organized for the purpose of aiding the work. To-day all expenses have been paid, no debt incurred, a dormitory has been added. There are eleven boys living in the Home under Mr. Williams' supervision and training. The experiment has justified itself.

THE CHIMES of St. John's, Savannah, have been recast, and after several months' silence will ring in the Nativity and the New Year.

MARYLAND.

JOHN G. MURRAY, D.D., Bishop.

Death of Mr. T. J. Claggett—Public Meeting of Social Service Committee—Notes.

MR. THOMAS JOHN CLAGGETT died suddenly, December 4th, at his home near Knoxville, Frederick county, in his 56th year. He was the fourth of his name in direct descent from Dr. Thomas J. Claggett, first Bishop of Maryland, and was a life-long and faithful Churchman. The funeral took place from St. Mark's church, Petersville, on December 7th, the rector, the Rev. Charles L. Atwater, officiating, assisted by Archdeacon Edward T. Helfenstein.

THE FIRST PUBLIC MEETING under the auspices of the Social Service Committee of the diocese, was held in the parish house of the Church of St. Michael and All Angels, Baltimore, on the evening of December 8th. The principal address was delivered by Mr. William F. Cochran of Christ Church on the subject, "Can We Practice the Golden Rule Between Sundays?" This was followed by a general discussion, in which all present were invited to participate.

AT A RECENT MEETING of the men of St. Margaret's Church, Baltimore (the Rev. John H. Boosey, rector), a Men's Club was formally organized, and the following officers elected: President, Mr. Harry C. Williams; Vice-President, Mr. C. L. Wilhelm; Secretary, Mr. Robert H. Williams; Treasurer, Mr. G. R. Holmes; Members of the Council, Messrs. Richard Keating, S. J. Eisberg, and Marshall Wilton.

THE REGULAR bi-monthly meeting of the Senior Local Assembly of the Brotherhood of St. Andrew was held in the parish house of the Memorial Church, Baltimore, on the evening of December 12th. Speaking in the interest of the Men and Religion Forward Movement, former Mayor Thomas G. Hayes of Baltimore, gave a very helpful address on the subject, "Organization and conduct of Bible Classes."

AT A MEETING of the executive committee of the "Vestries' League of Harford County," recently organized, held in Belair on December 6th, by-laws were adopted, and Mr. Charles W. Michael of St. George's parish, Spesutiae, was elected president, and Mr. Philip H. Close of Emmanuel Church, Belair, was chosen secretary.

MRS. MARY HALL COLBURN, widow of the Rev. Edward A. Colburn, who was rector of Holy Trinity Church, Churchville, for more than forty years, died at her home in Forest Park, Baltimore, on December 9th, in her 74th year. She is survived by five sons and three daughters. The funeral took place on December 12th from Holy Trinity church, Churchville, the Rev. J. I. Yellott, Jr., officiating.

MRS. STEPHEN P. HARWOOD has presented to St. Paul's Church, Baltimore, a large picture of Miss Susan Asenath Harwood, to hang in the altar society room near the sanctuary, which was the scene of her living labors for so many years. Miss Harwood, who entered

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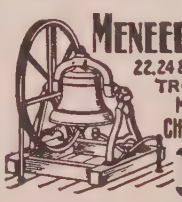

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into rest March 29, 1911, was the second president of St. Paul's Altar Society and also president of the Embroidery Guild. Constant and unwavering, unsparing of her time, her means and her strength, Miss Harwood gave of her best to that which is best—the Church of the living God. Her zeal for the adornment of the sanctuary found expression in the beautiful reredos, erected by her as a memorial to an honored vestryman of the parish, and which stands also as an evidence of the piety of the donor, whose life was given to the things of the altar.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

Church Club Larger Than Reported.

THE SECRETARY of the Church Club of the diocese of Michigan writes to inform THE LIVING CHURCH that, at the present time the club has over two hundred and sixty-five members on its roll, and not "nearly one hundred," as was stated in an item recently printed.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Death of Thomas Ball—Memorial Service for Mary Barry—Meeting of Cathedral Chapter.

THROUGH a regrettable mistake in our last issue of THE LIVING CHURCH, the meeting of the All Saints' Cathedral General chapter of the diocese of Newark, was reported among the New Jersey items.

THOMAS BALL, the well-known American sculptor, died Monday, December 11th, at the home of his son-in-law, in Montclair, N. J. Mr. Ball was a member of St. Luke's Church. Funeral services were held on Tuesday. The body will ultimately be taken to Florence, for burial beside his wife who died and was buried in the Italian city. Mr. Ball was born in Charleston, Mass., June 3, 1819. Early in his career he was a member of the famous Handel and Haydn Society of Boston, and sang the title role of the first production in this country of Mendelssohn's "Elijah." Mr. Ball in the earlier years of his artistic life devoted himself exclusively to painting. In 1905 he completed a work of art on which he had been laboring at intervals for fifty years. This was a painting entitled "Christ in the House of Mary and Martha." He also wrote an autobiography: "My Threescore years and Ten." He leaves a daughter, Mrs. William Couper of Montclair, N. J.

A LARGE NUMBER of the friends of Christ Hospital, Jersey City, N. J., and particularly those of the late Mary Barry, gathered there on Sunday afternoon, December 17th, to hold a memorial service for her. The Ven. William R. Jenvey, D.D., president of Christ Hospital Council, presided. It was recalled that Miss Barry was one of the original founders of this charity. She was the first and only treasurer of the Abercrombie Guild, the first of the women's Guilds to assist in the financial support of this hospital. The little paper, *The Daisy*, was edited and published by her, and it was the means of raising money to endow beds, build new wards, and meet current expenses. Until recent years Miss Barry lived in Jersey City, where her father had organized the first of our Churches—St. Matthew's—in that town. To the very end of her long and busy life this handmaid of Christ worked unremittingly for Him, His hospital, and His poor ones.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

The Camden District Sunday School Institute.

THE CAMDEN DISTRICT of the New Jersey Sunday School Institute held its regular meeting in St. Paul's church, Camden, with afternoon and evening sessions, on Thursday, December 14th. The Rev. R. E. Brestell, rector of the parish, presided; and at this meeting was reëlected president of the district. The Executive Committee was asked to arrange for more frequent meetings, with an evening session only, during the year. Addresses were made by Mr. Clarence K. Klink, superintendent of Incarnation Sunday school, Philadelphia, on "Main School Work"; Mrs. Mary K. Hawkes of Zion parish, Philadelphia, on "Pre-Primary Work or Lesson Thoughts for Beginners"; the Rev. W. Herbert Burk, of Valley Forge, Pa., on "The Crisis in the Boy's Life"; and the Rev. H. E. Thompson, secretary of the diocese, on "The Spiritual Side of the Sunday School."

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Sale of Indian Laces—Bishop Van Buren Visits Pittsburgh—Notes.

ON FRIDAY, December 8th, a sale of Indian lace was held in Calvary parish house, under the auspices of the Pittsburgh branch of the Woman's Auxiliary. The lace came from the Lace schools founded by Miss Sybil Carter among the Indian women of Minnesota, Dakota and Wyoming, which are now in charge of an association of women in and about New York. The Pittsburgh Auxiliary pays the salary of one of the teachers who is stationed in Wyoming. Nearly two hundred dollars' worth of lace was disposed of. The Rt. Rev. N. S. Thomas, D.D., Bishop of Wyoming, and Mrs. Thomas were present, and the Bishop made a short address.

BISHOP VAN BUREN of Porto Rico, spent Sunday, December 10th, in Pittsburgh,, preaching in the morning at Calvary church, and in the evening, at the St. James' Memorial church.

ON TUESDAY, December 12th, at St. Peter's parish house, the Diocesan Historical Society held a meeting, beginning at four in the afternoon, and extending through the evening. Papers were read by the Rev. J. R. Wightman, on "The History of the Laymen's Missionary

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League," and by the Bishop of the diocese, on "Some of the Clergy in the Early Days of the Church in Western Pennsylvania."

ON DECEMBER 3rd, the date of the visitation of the Bishop of the diocese to St. Augustine's church, Pittsburgh (colored, the Rev. Scott Wood, priest-in-charge), the mortgage upon the building used by the congregation as a chapel, was burned, the entire indebtedness having been paid. Other clergymen present at the service were the Rev. T. J. Bigham, chaplain of the Laymen's Missionary League, and the Rev. G. B. Richards, rector of Emmanuel Church. A building fund has now been started for a new church, the present quarters being very inadequate for the needs of the congregation.

QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.

Forward Movement in Missions at Quincy.

THE SEASON of Advent in the parish of the Cathedral Church of St. John, Quincy, Ill., is being largely devoted to a forward movement in missions. On the First Sunday in Advent, the Rev. Chapman S. Lewis, canon residentiary of the Cathedral, preached of "The Church's Work Abroad"; on the Second Sunday in Advent, "The Church's Work at Home"; and on the Third Sunday in Advent, "The Offertory as an Act of Worship." Meanwhile, the parish was sown with missionary literature sent from the Missions House in New York. As a culmination of the educational campaign, fifty men of the parish met in the Chapter House of the Cathedral on Monday evening, December 12th, and there were a number of rousing speeches from the laity, the formal address being delivered by the Hon. Chas. H. Williamson, a prominent layman of the parish, on "Where are the Men?" A spirit of optimism reigned, and fourteen men consented to undertake an "Every-Member Canvass" of the entire parish, the campaign closing with Christmas Eve. It was voted in the meeting, also, that the goal of the canvass be to double the present income for parochial expenses and to double the present offering for missions. The whole parish life is being deepened and quickened by the forward movement now in progress.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

Men's Club Organized at St. Paul's Church, Waco.

IN THE PARISH HOUSE of St. Paul's church at Waco, December 6th, there was organized "St. Paul's Men's Club" with nearly one hundred charter members. The object of the club is to promote good fellowship among the members and friends of the Church, and to promote a high standard of usefulness and citizenship among the men of Waco. An elaborate banquet was served by the ladies of the Guild.

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Observes Twentieth Anniversary—Opening of St. Stephen's is Postponed—Notes.

THE TWENTIETH ANNIVERSARY of the Church of the Good Shepherd, will be held Wednesday, December 27th, on the feast of St. John the Evangelist. The principal feature of this anniversary will be the commemoration of the first services of the Church held in that section of the city on the feast of St. John the Evangelist, 1891, which led to the foundation of the Church of the Good Shepherd on the present site.

IT HAS BEEN found necessary to postpone until after Christmas the formal opening of the new St. Stephen's church. The date will be announced later, as it not yet decided upon. On December 17th, however, there were unveiled three beautiful memorial windows, given by Mr. J. N. Pistel and family, which will respectively represent the great historic facts in connection with the life of the Lord, the Nativity, Resurrection, and Ascension. On the same day a marble altar, given by the Young People's Society, was unveiled by the society's president, Mr. H. P. Veazey.

ST. STEPHEN'S Sunday school has now nearly 400 members. On Thanksgiving Day it provided baskets for twenty-seven poor families. Many of these baskets were taken to the destination by the children themselves.

THE REV. HENRY ST. GEORGE TUCKER, president of St. Paul's College, Tokyo, and Bishop-elect of Kyoto, Japan, delivered an address at St. John's church on Friday evening, December 15th. Mr. Tucker spoke particularly on the practical effect of Christianity on the peoples of the Orient. His personal knowledge and experience on the subject enabled him to deal accurately and effectively on the subject.

IN CONNECTION with the Men and Religion Forward Movement, the Rev. W. G. Davenport of Anacostia, organized a meeting Sunday, December 10th, at the parish hall of Emmanuel church at 3:30 o'clock, when the Rev. Dr. C. Ernest Smith, rector of St. Thomas' church was the speaker. It was largely attended.

AN INDUSTRIAL SCHOOL sewing-class will be held for the winter by the Church of the Ascension every Saturday morning at 9:30 o'clock. The meetings will be held in the children's hall, 1125 Twelfth street.

AS IT PROVED impossible to finish the Bethlehem chapel of the Cathedral by All Saints' Day, it was decided to postpone the formal opening until the feast of SS. Philip and James, May 1st, 1912, when there will be special services every day until May 8th, on which day the diocesan convention will meet.

IN THE PARISH HALL of Emmanuel Church, Anacostia, Dr. C. Ernest Smith, rector of St. Thomas' Church, was the speaker at a meeting held December 10th, in furtherance of the Men and Religion Forward Movement. On the platform were Rev. W. G. Davenport, rector of the parish, who presided, and the pastors of the Presbyterian and Methodist churches in Anacostia.

ON TUESDAY, December 19th, the Clericus held its December meeting. The host on the occasion was the Rev. J. Townsend Russell, who was also the speaker of the occasion, his subject being "Old Testament stories, illustrated." The meeting was held at the Highlands, Connecticut avenue.

A BEAUTIFUL WINDOW, representing Christ the Consoler, has been placed in St. Mark's Church, Third and A streets southeast. Only one of the large windows of the nave now remains to be filled. A fine design for this window, representing the Holy Nativity, has been secured from Mayer & Co., of Munich and New York.

A RETREAT for clergy was held at St. James' Church (the Rev. J. W. Clark, rector), on December 14th. It was conducted by the Rev. William A. McClenthen, rector of Mount Calvary Church, Baltimore.

MISS CLARA JESSUP VAN TRUMP is to deliver three addresses at Epiphany Church parish house on sociological subjects on the following dates: January 9th, "The House of the Friend"; February 20th, "Friendly Visits to Homes"; March 19th, "Friendly Service for the Healing of the Nations." Miss Van Trump gave the first lecture of the course on December 5th.

WESTERN MASSACHUSETTS.

THOMAS F. DAVIES, D.D., Bishop.

Meeting of Springfield Clericus.

THE SPRINGFIELD CLERICUS met on Monday, December 11th, with the Rev. Henry H. Morrill, at Springfield. The Rev. Arthur Chase read a paper on "The Church in a New England Town." This address was based on the history of Ware, Mass., which Mr. Chase has just completed, and which has been published in a very handsome volume.

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WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Annual Election of Buffalo Clericus is Held.

AT THE ANNUAL ELECTION of the Buffalo Clerus held on Monday, December 11th, the Rev. Edward M. Duff of St. Thomas' Church was chosen as president, and the Rev. Charles D. B. Broughton assistant-rector of St. Paul's Church, as secretary-treasurer.

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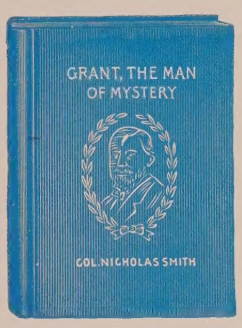

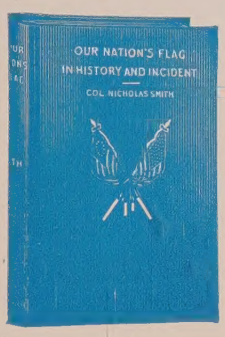

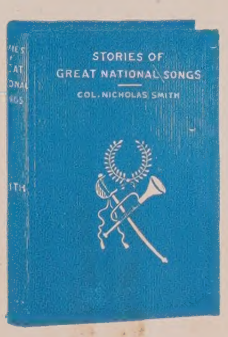

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